Gc
974.402
C769c
1779027

M. L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01105 8309

CELEBRATION

OF THE

HUNDREDTH ANNIVERSARY

OF THE

INCORPORATION OF CONWAY, Mass.

MASSACHUSETTS,

AT CONWAY, JUNE 19TH, 1867;

INCLUDING A

HISTORICAL ADDRESS BY REV. CHARLES B. RICE,
OF DANVERS, MASS.,

POEM BY HARVEY RICE, ESQ.,
OF CLEVELAND, OHIO,

ORATION BY WILLIAM HOWLAND, ESQ.,
OF LYNN, MASS.,

AND THE OTHER EXERCISES OF THE OCCASION.

NORTHAMPTON:
BRIDGMAN & CHILDS, PUBLISHERS.
1867.

F234

Digitized by the Internet Archive
in 2015

https://archive.org/details/celebrationofhun00rice_0

1778027

F
844185
.2

Conway, *Mass.*

Celebration of the hundredth anniversary of the incorporation of Conway, Massachusetts, at Conway, June 19th, 1867; including a historical address by Rev. Charles B. Rice ... poem by Harvey Rice ... oration by William Howland ... Northampton, Bridgman & Childs, 1867.

137 (*i. e.* 136) p. 25½cm.

CHILD CARE

Page 136 erroneously numbered 137.

1. Conway, Mass.—Hist. I. Rice, Charles Baker, 1829–1913. II. Rice, Harvey, 1800–1891. III. Howland, William.

160016 Library of Congress F74.C84C8 1—11316

F8444185.2

160016

NORTHAMPTON:
TRUMBULL & GERE, STEAM PRINTERS.

THE NEWBERRY LIBRARY

Centennial Celebration,

AT

CONWAY, JUNE 19, 1867.

CONWAY CENTENNIAL CELEBRATION.

The first settlement in the town of Conway was made October 20th, 1762. It was proposed in 1862 to celebrate the 100th anniversary of that event by appropriate exercises; but the critical condition of the country at that time, and the absence of so many of our young men as were then in the army, sustaining the nation against a rebellion which threatened her life, caused many of our citizens to feel disinclined to engage in such a celebration then. The town was incorporated June 16th, 1767, nearly five years after its settlement. When the 100th anniversary of this last event drew near, the state of things was greatly changed. The great Rebellion had been suppressed, peace was restored, and prosperity smiled around us. Measures therefore, were seasonably taken for a public celebration to be held in June, 1867.

The first action of the town on this subject was on the 6th of November, 1866, when the following votes were passed:

Voted, To take measures for a centennial celebration of the incorporation of the town.

Voted, To appoint a Committee to make the necessary arrangements for such a celebration.

The following gentlemen were chosen to constitute that Committee, viz:

Thomas L. Allis, Consider Arms, John Clary, Asa Howland, David C. Rogers, Alvin Dinsmore, Elijah Arms, Charles B. Merritt, B. A. Andrews, Consider Field, Earl Guilford, Edwin Cooley, John Bradford, Richard Tucker, Austin Rice, E. D. Hamilton, Thos. S. Dickinson, Wm. C. Campbell, R. A Coffin, Charles Parsons, Wm. T. Clapp, Wm. A. Howland, and Chelsea Cook. 23 in all.

At a Town Meeting held March 4th, 1867, it was voted to appropriate the sum of 500 dollars to defray the expenses of the celebration.

The first meeting of the Centennial Committee was held, pursuant to a call from the Chairman, T. L. Allis, at the Town Hall, on Tuesday, Nov. 13th, 1866. David C. Rogers was chosen Secretary. It was then voted:

That Rev. Charles B. Rice, of Danvers Centre, Mass. be invited to deliver a historical address at the approaching anniversary of the incorporation of the town.

That William Howland, Esq. of Lynn, Mass., be invited to deliver an Oration.

That Hon. Harvey Rice, of Cleveland, Ohio, be invited to deliver a Poem.

These gentlemen are all natives of Conway.

Voted, That the Secretary notify the above named gentlemen of the action of this Committee in respect to them. At a subsequent meeting it was announced, that letters had been received from them, signifying their acceptance of their respective appointments.

The Centennial Committee held frequent meetings during the Winter and Spring, and in order to facilitate their own action, appointed the following sub-committees at different times.

On method of inviting guests.—R. A. Coffin, E. D. Hamilton, Austin Rice, W. C. Campbell, Richard Tucker, D. C. Rogers, and T. S. Dickinson.

On selection of guests to be invited by the Committee.—D. C. Rogers, E. D. Hamilton, T. L. Allis, Charles B. Merritt, Wm. T. Clapp and Charles Parsons.

On Entertainment for the Celebration.—Charles Parsons, Richard Tucker, Thomas S. Dickinson, E. D. Hamilton, and D. C. Rogers.

On Centennial Dinner, and place of holding the Celebration.—Charles Parsons, Richard Tucker, Edwin Cooley, Wm. T. Clapp, and E. D. Hamilton.

On Finance.—E. D. Hamilton, W. C. Campbell, Charles Parsons.

On Printing Circulars of Invitation.—D. C. Rogers, R. A. Coffin.

Committee to invite former residents of the town who have no relatives now living here.—Asa Howland, John Clary, H. W. Billings.

On Original Odes.—R. A. Coffin.

On Lumber, for Tables, Seats, &c.—T. L. Allis, W. C. Campbell, Alvin Dinsmore, Consider Arms, Consider Field, Charles B. Merritt, Elijah Arms.

On Singing.—H. W. Billings.

On Sentiments to be offered after the Dinner.—R. A. Coffin, D. C. Rogers, E. D. Hamilton, Abner Forbes.

On Order of Exercises for the Celebration.—Richard Tucker, Charles Parsons, R. A. Coffin.

On Decorations.—E. D. Hamilton, Asa Howland, Wm. T. Clapp.

To carry into effect the report of the Committee on Decorations.—Lucius Smith, Harvey Townsend, Henry Stearns, D. F. Hamilton, Charles Parsons, Jr., George W. Flagg, George Rogers, H. W. Billings, and Elijah Arms.

As the 100th anniversary of the incorporation of the town would occur on Sunday, it was

Voted, That the Celebration take place on Wednesday, the 19th of June.

The following votes were also passed at different times:

That the Secretary be requested to correspond with such clergymen as are natives of the town, or have been settled therein, asking their attendance at the Celebration.

That the general subject of invitation be left with each family, to invite and entertain such persons as they may choose, and that a Committee of 6 be chosen to invite such persons as they may judge expedient, who have no relatives here.

That the Committee on the Centennial Dinner, be directed to confer with Amos Stetson with reference to his providing a Dinner for the Celebration.

That the same Committee be instructed to find how many tickets for the Dinner can be sold, or guaranteed by the citizens of the town.

That the Committee on Finance be authorized to draw on the Town Treasurer, from time to time, for such funds as may be needed from the sum appropriated by the Town for the Celebration.

That a Tent be procured for the accommodation of those who partake of the Centennial Dinner.

That the services of the Shelburne Falls Cornet Band be procured for the occasion.

That the Committee on Music be directed to procure such martial music as they shall deem expedient in addition to the Band, and that Amos Stetson be added to said Committee for that purpose.

That the Committee on Order of Exercises procure the printing of 2,000 copies of the same for distribution.

That D. C. Rogers be appointed President of the Day.

That Thomas S. Dickinson be Marshal of the Day, with power to appoint such assistants as he may choose.

That the Fire Company be requested to act as Escort for the procession.

That the order of the procession be left to the President of the Day, and the Marshal.

The Marshal appointed the following persons as his assistants :—

Wm. T. Clapp, Lansford Batchelder, Gorham Hamilton, Alpheus G. Bates, Edwin Cooley, T. L. Allis, Carlos Batchelder, William B. Fay, Ebenezer Ames, Jr., Lucian Eldridge, S. P. Sherman, Austin Drake, L. T. Brown, Gideon Jordan, Joseph C. Wing, Nicholas L. Green, Wm. H. Kaulback.

The day of the celebration dawned very inauspiciously. Many eyes watched with anxiety the dense clouds which covered the morning sky, and which threatened greatly to mar, if not wholly to destroy the pleasures of the day. But about 6 o'clock the clouds began to disperse, and soon the sun shone out brightly. The day proved to be one of the loveliest of our beautiful June days. The previous rain had laid the dust, the air was pure and exhilarating, the trees and the fields were arrayed in their richest garb of verdure, and the beautiful grove in which the exercises were held, seemed alive with a concert of bird melody.

At sunrise the bells were rung, and a salute was fired from a cannon placed on Prospect Hill, near the village and overlooking most of it. At 7 o'clock, A. M., a procession was formed, led by the Greenfield Drum Corps, and consisting of a cavalcade of gentlemen headed by the oldest male citizen of the town, Mr. Amariah Thwing (90 years old,) and Gen. Asa Howland, now in his 80th year. Mr. Thwing was dressed in the old continental uniform, a fac-simile of that worn by Gen. Washington. Gen. Howland wore the same chapeau, plume, and belt that he wore, while commanding a division in 1825, and some subsequent years. Both of these aged veterans rode erect and trim, and with a confident, easy horsemanship, which would put to shame many of

the riders belonging to the present degenerate generation. Following the cavalcade was a long vehicle, decorated with evergreens and drawn by two yoke of oxen. In this were a number of men and women dressed in antique costume, who were busily engaged in various industrial employments, belonging to olden times, such as breaking and swingling flax, carding and spinning flax and wool, making ropes, &c., &c. This was followed by a carriage with several girls in it, dressed in white, and employed in different kinds of fancy work now fashionable. After this came "the old one-horse sha," containing a couple dressed in antique style, and next a gentleman and lady on horseback, the lady seated on a pillion, and the gentleman carrying the baby.—Lastly came a team, drawing an elm tree of considerable size. The procession, after marching through the principal streets of the village, repaired to the site of the first school-house erected in town, about one-fourth of a mile south of the Congregational church, and there, after a few appropriate remarks by Rev. Charles B. Rice, the Selectmen set out the elm tree, which, it is hoped, will live long enough to form a connecting link between the first and the second centennial celebration of the town's incorporation."

At an early hour the stars and stripes were displayed at both churches, and at various other points in the village. Over Main street, near the Bank, hung a large flag, bearing on one side the motto, "Our fallen heroes, in grateful remembrance, and our living, we honor," and on the other side, "Our past glory emblem of future Faith." An evergreen arch spanned the bridge near the Post Office, having on the east side the words, "Welcome Home," and on the west side, "Conway welcomes her children."

At 9 o'clock, A. M., a procession was formed on the Green in the eastern part of the village. This procession moved to Arms' Grove, the place selected for the out-door exercises, in the following order, viz:

Chief Marshal.
Shelburne Falls Cornet Band.
Greenfield Drum Corps.
President and Speakers of the Day.
Clergy.
Committee of Arrangements.
Citizens and Strangers.

The procession was escorted by the Conway Fire Department, dressed in their appropriate and tasteful uniform. At the entrance to the lot leading to the grove, was an evergreen arch, with the motto, "Gate to the Mysteries of a Century" on the eastern side, and on the western side, "From the Past learn Wisdom." At the entrance to the grove was another evergreen arch, bearing the mottoes, "Love links the Ages" and "Honor our Fathers."

The grove is a delightful place for such a gathering, being free from underbrush, and with its trees sufficiently near each other to make a pleasant shade, and sufficiently distant from each other to permit the growth of grass and flowers beneath them. The land slopes to the east, and on the western border is a barrier of rocks, 20 or 30 feet high, and nearly perpendicular. On the eastern side a platform had been erected, with seats in front of it extending up the slope, sufficient to accommodate over 2,000 persons. Over the platform the stars and stripes hung in beautiful folds, and at the foot was an evergreen motto, "1767,—Thus far hath the Lord led us,—1867.

Every seat in the grove was soon filled, and a large number were obliged to stand. It is estimated that more than 3,000 persons were present.—The President of the Day, D. C. Rogers, opened the services by calling on Rev. David Pease, the oldest living ex-clergyman of Conway, to offer prayer. Mr. Pease not having yet arrived, an appropriate and earnest prayer was offered by Rev. M. G. Wheeler, the next oldest ex-clergyman. A brief introductory address was then made by the President of the Day. The citizens of Conway, he said, have long wished to have a family gathering of this kind. It was proposed in 1862, but the troubles connected with the late war prevented the accomplishment of the design. We have now decided to celebrate the hundredth anniversary of the birthday of our town, and have accordingly invited all her sons and daughters to be present. We are happy to see so many here, and extend to them all a cordial welcome. Some, who went from us a few years ago to aid in the defence of our common country, now lie buried in the sunny south, and many hearts are sad at the thought that we shall meet them no more on earth. Others have returned enfeebled by disease, or shattered by wounds, to die at home, and we have had the mournful pleasure of consigning their mortal remains to the tomb in the midst of old friends and acquaintances. Others

still have returned in safety, and now gladden many hearts by their presence here. This day will long be remembered by us We greet you all with a hearty welcome.

The following Ode, written by R. A. Coffin, A. M., was then sung by the audience, accompanied by the Band :—

Children of Conway, far and near,
Your mother calls you home :
From east and west, from north and south,
She bids her children come ;
And lo, responsive to her call,
Ye come from many a clime
To meet her smiles once more, and view
The scenes of olden times.

Chorus.—We welcome you ! we welcome you !
Our hearts and hands we join ;
God bless you all, as we recall
The days of "auld lang syne."

Ye come from where the Atlantic surge
Beats on the sounding shore :
From where, o'er wild Niagara's verge,
The western waters pour.
And who can tell what varied thoughts
In different hearts hold sway,
As this expectant, gathering crowd,
Assembled here to-day.

Chorus.—We welcome you, &c.

Some, on whose brows the star of hope
Shines sweetly, brightly down,
And some who've drunk of sorrow's cup
And met her sternest frown ;
Some, like a ship by furious winds
And angry tempests driven,
And some who calmly wait the hour
Of peace and rest in heaven.

Chorus.—We welcome you ! &c.

The same proud hills around us rise,
The same bright waters flow.
As when our grandsires trod these fields
A hundred years ago ;
We'll tell the tales of other days,
We'll talk of years gone by,
And blend with many a sainted name
Hopes that will never die.

Chorus.—We welcome you, &c.

We'll speak of those whose virtues shine
  Far down the lapse of years,
Like stars, to guide our onward steps
  To brighter, holier spheres;
We'll bid the voice of fervent prayer
  Rise,—with the thankful strain,
That all the blessings that we share
  May not be shared in vain.

Chorus.—And thus on this centennial day
    Our hearts and hands we join:
  God bless us all, as we recall
    The days of "auld lang syne."

There was then delivered the following Historical Address, by Charles B. Rice, of Conway, preacher in Danvers, Mass.:—

MR. RICE'S ADDRESS.

PREFATORY NOTE.

Not more than half of what is here printed, was made use of on the day of the public commemoration. But the form of the address has been preserved; and references to the place of assembly, are retained.

It is a matter of regret to the writer of this sketch, that he has not been able to prepare it in greater fullness. For its accuracy, as it is now put forth, he can only say that he has endeavored to use faithfully all the materials of knowledge that could be found. It is too much to hope that no errors have crept in. But the reader will not, perhaps, set down at once as erroneous, every statement which may at first appear so.

As to authorities, next to the Records of the town, the most valuable written documents bearing on its history, are the half century sermon of Rev. John Emerson, preached in 1819, and a historical address delivered in 1845, by the late Capt. Otis Childs, before an "Association of farmers and mechanics." The latter especially, is of very great value. And with the consent, and according indeed to the wish of the respected author, often expressed to me, I have drawn from it with freedom, as will appear, for the use of the present occasion.

Persons now living, too numerous to mention, have also in various ways contributed much.

ADDRESS.

The settlement of Conway was begun in 1762. Most of the adjoining towns were entered upon before that time. Deerfield, which had then been occupied nearly one hundred years, owed its early planting to the attraction of its rich meadows, uncovered of forests and ready at once for cultivation. It was possible also there, and in the other meadow towns, to establish settlements sufficiently compact to offer some defense against the Indians. The savage war cry, ringing through the valley for nearly all that hundred years, and but just then ceasing to be heard had kept back the peopling of the hill country westward. And for the occupation of some towns at the north and west at dates a little earlier than that of Conway, it was due to the greater efforts of those township proprietors to give value to the lands they owned by establishing settlements upon them.

At the time of its settlement, this region now bearing the name Conway, was included within the limits of Deerfield. The first record we have relating to it occurs May 28, 1712. At that time the general Court for the State, in answer to a petition of Rev. John Williams, enlarged the territory of Deerfield by allowing it to extend "nine miles westward into the western woods." The nine miles were not wholly in the new grant, but included the previous width of the town from east to west. Before this, the west line of Deerfield was what it is now. The territory thus conveyed was nearly the same that is now embraced in Conway and Shelburne. The southern portion of it came to be known as "South West District," or "South West;" and it was also some-

times called "Deerfield commons." Arrangements were made in 1753 by the township proprietors for the division of the district into lots, preparatory to its settlement. The survey was made beginning on the western or Ashfield line; and the town appears at first to have been divided by four parallel "roads," stretching from North to South across its entire length, into eight ranges, each 200 rods in width, which ranges were to be sub-divided by East and West lines. Nothing came of these "roads," which were laid out six rods wide; and the whole survey underwent such readjustments that the lots, as finally offered for sale, were 240 rods in length from East to West, and 100 rods in width, containing 150 acres.

There was much controversy with Huntstown, now Ashfield, concerning the western boundary. Twice the Deerfield and Conway men got the worst of the matter in law, and were compelled to draw in their lines. They never felt easily as to the way this business was settled, and unquestionably we ought to believe that they were wronged. The owners on the West side who suffered loss received compensation in other lands. It is observed by Pliny Arms, Esq., of Deerfield, who touches on this point in his valuable Historical lecture, that the Hoosac farm, now owned by Consider Arms was probably acquired by his grandfather Consider in this way.

In December of the same year, 1753, appears the first sign looking towards actual settlement in Conway. The proprietors made a grant to John Blackmore of ten acres of land for a mill spot "at a place just before the crotch of South River;" there being a condition that he should build within twelve months. But it can not be learned that John Blackmore proceeded any further with this enterprise. The place itself where he meant to build, any one familiar with the course of South River and the force of prepositions may be competent now to discover.

In 1754 a county road was laid out across the District from East to West. This road, to which further reference will be made, had respect at this time solely to the use of the Huntstown settlers. It remained for years a mere path.

In 1763 it was voted by Deerfield to raise four pounds "towards building a bridge over South River, and making the County road adjacent to the same." A rude bridge was probably soon thrown across, and some work done on the banks to make it accessible.

After South-west began to be peopled, we find that an allowance was made for the schooling of the children who lived too far away to attend at the "Town Plat."

Early in 1767 the inhabitants had become numerous enough to wish for a separate organization; and they petitioned to that effect. Deerfield agreed to the petition, and proposed the boundries of the new town as follows: "East upon the seven mile line, so called, until it comes to Deerfield River; West, upon Ashfield bounds, or the west line of Deerfield; South, upon Hatfield bounds," (where Whately and Williamsburg now are), "North, partly upon Deerfield line, until it comes to the North-west Division, so-called;" (that is, until it strikes the Shelburne line,) "and thence by said North-west Division until it comes to the West line of the town."*

On the 17*th of June* in the same year CONWAY was incorporated by act of the General Court. It is this event the hundredth anniversary of which we celebrate to-day.†

---

* The South line of North-west Division, or Shelburne, was not then as now on the Deerfield river; which, indeed might be inferred from the above record. It was a straight line, crossing the river near Bardwell's Ferry, (some distance below the new railroad bridge now building, and below the now projected County bridge,) and passing westerly with a deviation to the South, over Bear river, near Charles Macomber's, and South of Consider Field's to the Ashfield line; embracing thus in Shelburne a section of Bloomshire and nearly all of Shirkshire. This territory was annexed to Conway by act of General Court, Feb. 19th, 1781. The South bank of Deerfield river is now the north line of Conway. A part of the North-west section was given to Buckland in 1838.

It may here be added that the notch on the South-eastern corner of the town was made by the setting off from Deerfield of certain lots in 1791.

†The date has been heretofore given erroneously June 16th. The act, though "passed" the day before, did not receive the signature of the Governor and become of force until the 17th. This error had not been discovered when the preliminary arrangements for the celebration were made. And because June 16th fell on Sunday, and for the convenience also of a day near the middle of the week, Wednesday the 19th, was chosen.

The town took its name from Gen. Henry Conway, then a member of the British ministry, and popular in the Colonies as having been government leader in the House of Commons at the repeal of the Stamp Act. Gen. Conway was a brave soldier, and a well meaning, though not an able statesman.

The General Court had authorized Elijah Williams, "One of His Majesties' justices of the peace for the County of Hampshire," to issue his warrant "to some Principle Inhabitant" of Conway, requiring him to warn the qualified voters to meet for the choice of town officers. This warrant bears date Aug. 8th, 1767; and is the first document appearing on the records of the town.

The first town meeting thus provided for was held on Monday, Aug. 24th, at the house of Thomas French, Innholder. The following is the list of the officers elected: Consider Arms, Moderator and Town Clerk; Cyrus Rice, Constable; Thomas French, Consider Arms, and Samuel Wells, Selectmen and Assessors; Consider Arms, Town Treasurer; Israel Gates, Thomas French and Joel Baker Surveyers of Highways; David Parker, Tythingman; Elisha Amsden, Warden; Thomas French and Simeon Graves, Fence viewers; Silas Rawson, Sealer of Leather; Ebenezer Allis, Sealer of Weights and Measures; Joseph Catlin and Joel Baker, Hog-reefs; Cyrus Rice, Deer-reef; James Gilmore and Josiah Boyden, Haywards; David Parker and Ebenezer Allis, Surveyors of Lumber.—The deer were soon gone from the forests, and the official list has been otherwise somewhat changed, but since that day the soil has never ceased to bring forth men willing to fill these stations; and the succession has not failed.

Having thus reached a spot where the town has an organization and a name, we may properly stop to gather up some facts of interest with respect to its earliest inhabitants.

The town, as was to have been expected, was first occupied upon its eastern border and within the district now known as "East Side." Here, upon the slope of the hill looking towards Deerfield, was the farm and dwelling house of Cyrus

Rice, the first settler of Conway.* Mr. Rice was from Barre.

His house was upon the south side of an old and now unused road that led from the vicinity of John Field's, past the place lately occupied by Bradley Packard, to the present county road a little distance above the old tavern stand long known as the Hawley place. The first house was about twenty-five rods southeast of the spot now marked by an ancient cellar with bricks and rubbish, on which the family afterwards lived. A mound of stones has lately been raised on the original site.† Here, as already mentioned, occurred the first death in our town. Here also was born the first child of Conway—Beulah Rice. The family had also sons; one of them, Stephen, became the father of the poet of this occasion, who is thus a lineal descendant of the first man.

Other settlers soon followed. A half mile south of Mr. Rice was Israel Gates (Barre)‡ on a spot now occupied near the house of Cephas May. Still southward was the first

---

* There is a conflict of authorities as to the time of his coming. Mr. Emerson puts it in 1762. Capt. Childs makes it to have been in 1763. I was once led by some indications to follow him, and fix upon in later years. It is upon my statement to that effect that Dr. Holland gives the date in his "History of Western Massachusetts." But besides the weight due to the authority of the older witness, there are facts incidentally mentioned by Mr. Emerson that seem decisive. He says that the wife of Mr. Rice died soon after his coming to Conway, that she was buried in Deerfield, and that his daughter Beulah, was the child of a second wife. Now Beulah is known to have been born Jan. 10, 1764. If, therefore Mr. Rice was not in Conway previous to January of 1763, we must suppose, first, that he moved here in the dead of winter; and second that within the first quarter of that year he went through, besides the removal itself, with the sickness, death and burial of one wife and the courtship and marriage of another. Either of these suppositions is too unlikely to be easily credited.

Since writing the above I have been shown a communication in the Conway "Farmers' Register," giving the date Oct., 1762. This confirms the already well settled conclusion. The probability is that Mr. Rice came early in 1762; cleared land, planted crops and prepared a house,—brought his family in the fall, and Mrs. Rice soon dying, married again in the following spring.

† Mr. Alonzo Rice of Deerfield, a grandson of Cyrus Rice, was able to point out the exact spot; contributing thus, as many others whose names can not be mentioned, have been forward to do, to the preservation of these ancient memories.

‡ The place from whence the settlers came, when known to me, will be given in parenthesis.

house of Josiah Boyden (Grafton), a revolutionary soldier, and probably the second man to come. His son David was the first boy the town had. And a daughter Mary, born Aug. 24th 1767,—the day of the first town meeting, and afterwards the wife of Medad Crittenden, is still living among us and is the oldest inhabitant of Conway. Not far off were John Wing and Elijah May, neither of them of the very earliest; and also, probably, David Parker. Half a mile west of Cyrus Rice, where John Field now lives, was James Dickinson (Somers). Northwest from him was John Bond (Grafton), and farther on westerly, at the top of the hill, Jonas Rice (Grafton), where his descendant Joel still lives. South of Jonas Rice, on a road now closed, was John Boyden (Grafton), a revolutionary soldier. And northwest again from James Dickinson was Joseph Catlin (Deerfield), near by the present Josiah Boyden's. In his barn Mr. Emerson preached his first sermon. And here, still earlier were baptised at one time seven infant children.

North of this eastern district, and where is now the great elm he planted, and at the place now occupied by Madison Stearns, lived Lieut. Robert Hamilton (Barre), long a soldier in the Revolution.* Beyond, over the Hoosac hill, Consider Arms owned the land and sent his son Henry later to live upon it, where another Consider, grandson of the first, now is. Northwestward was George Stearns, father of all the Stearnses. Further on Dea. Caleb Rice, moving afterward to the top of Arms' hill, and to Genesee; and beyond him Silas Rawson. And still westward, Dea. Joel Baker (Sunderland) building soon, for Dennis Childs of the present time, what is now the oldest and what was probably the first framed house in Conway. Here is the oldest apple tree and the first tree in the town to bear fruit, which oldest tree is also found in other locations. South of Joel Baker, where Dexter Bartlett now lives, was Adoniram Bartlett, father of many Bartletts and authors of much wit; moving afterwards to the east of Rob-

* Robert Hamilton planted his elms in 1770. One has long since fallen, struck with the lightning. The tree still standing is now 18 feet in circumference, and it spreads its branches over a circle of more than 100 feet in diameter.

ert Hamilton. And next towards the center Dea. Jonathan Root (Montague) and Daniel Stow, prominent but not early settlers. Half a mile north, near Morris Brown's, was John Thwing (Bristol, R. I.). Northwest from thence at John Clary's, Benjamin Pulsifer soon lighted for a little before his later settlement at the east side. A little below was Timothy Thwing, son of John, planting apple trees for his own and the Broomshire orchards on the place which the family still keep. Amariah, son of Timothy, is with us to day, the oldest man in our town, having his mind yet clear, and with his natural force not spent.

Beyond the river, in Broomshire, was Israel Rice (Grafton), where Austin Rice now lives, and northward in the order of the present houses Timothy Rice (Grafton), Theophilas Page (Conn.), Wm. Warren (Grafton), John Batchelder, on the town farm, and a half mile beyond, where a cellar now remains, Nathaniel Goddard (Grafton). East of Israel Rice were John Broderick and Michael Turpey (Ireland). And southeast for a time, John Sherman (Shrewsbury), father of Caleb and John, where John B. Stearns now lives.

Israel Rice and Wm. Warren were the first of these settlers. Mr. Warren with the father of Mr. Rice explored the neighborhood and bought lands in 1762, the year of Cyrus Rice's coming. Two years later William and Israel undertook to visit their estates, but losing the former track up the Deerfield and striking the sharp banks of the South River at or below the point of Hoosac they could not cross and went back disconcerted. The next year they effected a landing, crossing near the present bridge, and prepared, Mr. Rice the frame, Mr. Warren the logs, for a house. In 1766 they brought their families. One hung sheets over his frame for his bedroom, the other spread bark over his logs, whereupon it rained twelve days.

Jumping over Broomshire hill to the north end of "West street," we find Samuel Newhall (Leicester) where Joseph Newhall now lives. South towards the four corners, David Harrington, with his son Jason, a Revolutionary soldier. West by Wm. Stearns, Jonathan Smith (his son living later by the Broom-

shire ferry). Westward still over the hill, Dea. Caleb Allen, on a fine slope that keeps his name; and northwesterly James Warren (on the Tobey place). Returning to the main road, at the Harding place was Daniel Newhall (Leicester), popularly called "Wig Newhall," revolutionary soldier, father of the Daniel of stories and humorous memory, and of other Daniels in long succession, though gone from Conway. Westward again, Capt. Prince Tobey, and over the brow of the hill, where Rodolphus Rice now lives, Jabez Newhall (Leicester). South again on the main track from Daniel Newhall were Horton, David Whitney, (Grafton or Upton) gone to be first settler of Phelps, N. Y., and later, perhaps, Benjamin Wells, where George Stearns now is.

Rising the hill by the old road, we pass on the left the spot on which John Emerson built his house and set his elms in 1770:—we may find Abner Forbes, Esq., sitting under the shadow of his trees. And if now we are tired or thirsty, the house of Capt. Thomas French, "Innholder," is in sight upon the flat, two thirds of the way up Arms' hill before us.* This "Principle Inhabitant" of Conway walked to the Deerfield line on his own land,† went into office-holding beyond any other man, wrote his name in great letters, "Test. Thomas French" on the town book, fell into idleness, cheated the Continental government in salt, took to the lawyers, forged, sat in the pillory and died a vagabond. Not waiting with him, we may look up if we can his brother Tertius; and find Nathaniel Field, not far, it is to be guessed, from the foot of Arms' hill, west of the Baptist meeting house. Down on "the Flat," uncertain where, we may search for Asa Merrit, great-grandfather of Charles of West street. On the hill beyond, northeast of Charles Parsons, we may call on Jonathan Whitney, at the house, now gone, where town meetings were often held.

---

*This house, as Samuel Flagg has it from his father, was afterward trundled down the hill to a site a little northeast of the Baptist meeting house, where it now stands, occupied by Morris Brown.

†Traditionally.

Over all the land that can be seen from this point in every direction, but especially, it may be guessed, on a site a little to the east of Jonathan Whitney's, lives Caleb Sharp. He is half negro and half "Indian, or something else," it is said, which last statement may be rested in. He is a vigorous man, a builder of saw mills and grist mills; and has already before or by the incorporation of the town, a grain mill running where the mill now stands. With him will presently appear his successor "Black Cæsar*" (Cæsar Wood), in later times "Saxton and Grave Diger," who also, as the ancient memories tell us, "did every sort of a thing." After him soon is coming, third in the line, Asahel Wood, "respected by every body old and young," and again, fourth in succession, Thomas Cole, who will continue to the first centennial.†

Turning south, towards where the Congregational meeting-house now stands, Aaron Howe will shoe our horses, or Major James Davis, if we have not passed him before by the Baptist meeting-house, and if wherever he is we can find his shop, will tap our boots.—A questionable matter, for he is the man whose newly put on sole Adoniram Bartlett lost from his foot, "Carelessly," as he said, "because he took it from the stirrup." If we wait a little this Davis will leave his shop for the continental army. Still southward and west of the road as we go into Pumpkin Hollow we pass the log houses of Joel and Elias Dickinson, the latter the owner of the "center lot" and living in Jabez Newhall's garden. Elijah Wells calls to us from the western hill; by H. B. Childs, and Gersham Farnsworth shortly on the other ear. But hastening out of this swamp, the best part of which Jonas Rice would not take at twenty cents an acre, though for the rest of his lot he gave a dollar, and running up Field's Hill, we pass near the summit Alexander Oliver, a Lieutenant in the army of the Revolution,

*Two negroes bore then that great name. Another lived in Hoosac. It was concerning him that the story has reached us how one of the Arms family being inquired of respecting the authority his brother had in Hoosac, made answer that "Henry had been Governor there ever since the death of Cæsar."

† This is a derivation of energy and morals,—otherwise "Tom," was a fugitive slave from New York.

and Robert Oliver, and James Oliver, a tory refugee and one of the three that the town furnished that went away with the British. Under the hill south is Capt. James Look (Martha's Vineyard, 1768). We may hurry as best we can through Hardscrabble, by Elisha Clark on the west side, and by Ebenezer Allis at the Fairfield place; and beyond at the southeast we will halt at the always hospitable stand where John Allis now lives by the home of his grandfather, Capt. Lucius, (Somers, Conn). Here if the Davis boots have failed others may be borrowed, for Capt. Allis has a pair of fashionable ones, or rather the only pair in the district, which he lends to his neighbors when they go a journey in style.

Capt. Allis was a principal inhabitant. Besides his boots he had one of the only two carts that for twenty years were known beyond Field's Hill. And over and above boots and cart he had some public spirit. He bought, it is said, and gave to the town the common by the old church. Withal he rode at first seven miles, Sundays, to the Deerfield meeting, horseback, with his wife, and with a child in the arms of each. And with many other Conway men, he helped take Burgoyne.

A half mile southeast were Elijah Wells and Matthew and Simeon Graves (Whately). And a like distance, more to the north, James Gilmore, where Israel and Thomas L. Allis, of the Capt. Lucius stock, now live. Still beyond, on the edge of Whately, at the Foote place, Samuel Wells, where was a hotel. Westward again a mile from Capt. Allis, and on the present Whately road, was Amos Allen, "Capt. Barefoot." He fought in the war of the revolution. He needed to borrow no boots. He got his commission and his title coming from the army over the Green Mountains with bare feet in four inches of snow.

Passing west to Cricket Hill, we find Capt. Abel Dinsmore, a revolutionary soldier, where his grandson, Alvan Dinsmore, now lives. William Gates was his next neighbor at the north. Southwest was Gideon Cooley. He brought his wife and all his other goods on the back of a horse; and the wife filled her bed-tick with the leaves of the wood. Not far off was Nathaniel Marble. Going to the Northwest we pass the farm of Dea.

John Avery (Dedham), now uninhabited, but stoutly occupied for two generations, and reach the stand of Malachi Maynard (Westboro), where his daughter Lucy and his son-in-law Zelotes Bates now live.

The town had men on the hill in those days, and later. Malachi Maynard was a genuine old New Englander and a puritan, and a good specimen of both; strong in body and in mind resolute, independent, upright, religious, staying put in his place. He had but six weeks schooling, was twenty-six years town treasurer, figured in his head and figured right, and settled right after he had figured.

South of Malachi Maynard was Solomon Goodale. Northward was Samuel Crittenden, in 1772, father of Medad Crittenden; a name still kept among us by the memories it brings of a life manifestly growing though all its long later years into the likeness of the life that is to come.

Looking from Cricket Hill toward the Southwest at the date of the Incorporation, there was probably no settler's house to be seen. (Indeed it may not be quite certain that there was one on the Hill itself at that time. Mr. Maynard came in 1768). Isaac Nelson may probably have been the earliest. Richard Collins was where Hiram Collins now lives as early as 1770. Solomon Hartwell (Dedham) was soon planted north of John Bradford's. Also two brothers of Malachi Maynard, Moses and Calvin: one south of John Bradford, the other north of Edward Bradford. Ebenezer Tolman was here in 1772. Twenty years later there were farms still uncleared in the districts that have since become "city." So late as that Shubael and John Bradford were first occupants. Caleb Beals was early in Poland, north of the Lucius Bond place. Also Jonathan Oakes upon the Chester Wrisley place. And Ebenezer, another of the Maynards, upon the Capt. Phillips' farm, with Reuben Hendricks hard by him. And far northwest across the river, still a fifth Maynard brother, Timothy, living but four years ago, ninety-nine years old.

Coming down the valley we are near by at the house of Capt. Consider Arms, (Deerfield) the opposite side of the road from

the one now occupied by the Arms family. Consider Arms was one of the earliest settlers in the limits of the town, one of the greatest landowners, a leading public man, and everyway a "principle inhabitant."

Passing again our grove and the Inn of Capt. French, and over the Arms hill northwest, by the Goddard who brought the boy, Eleazar Flagg, to the place where Samuel Flagg now lives, and past the neighbors Stebbins, Whittemore, and Woodward, all later comers, we go down upon the large farms of Isaac and Elisha Amsden (Deerfield), now occupied by Walter and Earl Guildford. Beyond them the settlement, as at the southwest, was somewhat later, Solomon Field (Surrey, N. H.) was of the first, in 1772 or 1773. He was the man who killed the bear who gave his name to the river that is called Bear River. His grandson, Consider, still keeps the place. Near by him toward the south were Jesse Severance and Zadac King. Toward the east Sylvanus Cobb (Deerfield) at Charles Macomber's, and northward Samuel Wilder (Deerfield), Aholiab Wilder, and farther on Wm. Halloway and Seth Godfrey; none of these last, perhaps, first settlers; and returning from the north school house, Nathan Bacon, and still later, though himself the son of an early inhabitant, where Ryder had lived, in the center of the district and the central man, Caleb Sherman.

There were doubtless some other early settlers whose names are not here mentioned, but there can have been but few such. On the other hand some of those whose names are given, though for the most part the first occupants of their farms, were relatively late in coming. Dividing the town by a line from Broomshire through the center to the South Part, the eastern half contains almost all that were on the ground at the date of the incorporation.

The number of families was about fifty, and the whole population, the households being then small did not much if at all exceed two hundred.

These were the men, who, as Mr. Emerson writes, had come in, "planted themselves down on new and unimproved spots of land, and with small property but good resolution com-

menced the arduous but honest and respectable business of earning their bread by the sweat of their brow." They were, with a few exceptions, very poor at their coming. They were not well furnished with tools nor with animals for farm work. Wm. Warren's apparatus consisted of one cow, one axe, one hoe, one chain and one "bung-town copper." It was usual to go to Deerfield or Hatfield to hire cattle for plowing, or other team work. It was not for several years that a man commonly owned either oxen or a horse. During this period it was customary to carry grain to mill upon the back. One bushel was the usual load. There are many accounts, however, of larger quantities having been carried from great distances. Amos Allen ("Capt. Barefoot") brought two bushels of rye from Hatfield, taking it but once from his shoulder, and that at the mill where it was to be ground; other acccounts resolutely put it at three bushels. Malachi Maynard also brought from Hatfield, in bags, nineteen shad and two pigs, the pigs being of considerable size. He rested at midnight on the top of Popple Hill, leaning against a tree, and fearing to remove his load lest he could not replace it. He used to say that "he was more glad at breakfast for those shad than ever after for all the income of his farm."

Our fathers made up thus in vigor and resolution for the lack of means. So too did the mothers. Mrs. Joel Baker built her own oven, which did good service for herself and her neighbors, her husband providing stones and mortar. The wife of Alexander Oliver, on the top of Field's Hill, was accustomed in summer to do her washing at the brook, one hundred rods north, down the steep slope. Having finished the work, Capt. Childs tells us, 'she would take her two pails of wet clothes, one in each hand, her baby under her arm, and her wash tub on her head, and go up the hill home.' It may be hoped that this was only while the lieutenant was away in the army fighting for his country and his wife.

Considerably later, between 1780 and 1790, John Sherman, son of John and brother of Caleb, ran eight measured miles in 56 1-2 minutes, and on a hot August day. A wager of eight pounds had been laid that he could not do it within an

hour. He ran on the Deerfield road, from near the foot of Arms' hill to "Eagle brook." He had previously, to make the matter sure, gone over the course by night, his brother accompanying him on horseback, and giving him the time at every mile stake, "it being moonlight."

There is much that is common in the way of living with new settlers everywhere. The condition of things here one hundred years ago repeats itself now at the farthest west. Yet not with exactness. Most of the men who have gone lately to the new lands have not been so poor as these settlers were. The age is not so poor. Materials and implements of all sorts are more abundant and much better. For the prairie country at the west, too, it makes less hard work than those stony and wooded hills did. The whole township at the period of its settlement was densely covered with timber, much of which was of great size. It can hardly be said that any of the original forest is still standing, to show what it was. There are spots that have never been cleared, but the heaviest growth has been removed A few single trees may remain. Most that we see are but puny representatives of those our fathers felled. Some of us, not old now, have found the stumps of pines and chestnuts, five or six feet or more in diameter. We are not likely to have come upon the largest. John Allis has this year cut a chestnut upon the lot of his grandfather, Lucius, full six feet across at its butt. There is one maple at least standing that is 18 1-2 feet in circumference.* Others larger are known to have fallen. Enormous hemlocks, growing and prostrate, covered the low and level grounds and blocked up the ravines and river banks. Adding to this the rough surface in many parts, it made tough work and gave a hard look at first to the country. Thomas L. Allis narrates it from his grandfather that about the time of the setting off of the town, Eliphalet Williams of Deerfield rode on horseback all day over it, as best he could, and told his neighbors at night he would not give the horse he rode on for the whole of it. Others judged better of its value. The great trees stood for hearty soil as well as hard work.

*On the Timothy Rice place owned by Levi Page.

They made stout houses too, and substantial "back logs"—such of them as were not too large.

To illustrate still further the style of living prevalent among the early settlers, I will quote from the address of Capt. Childs: "Many families had but one cow for some years. Milk porridge was very common fare. At those seasons of the year when milk failed, bean porridge was the usual substitute. They were frequently entirely out of meat in March. It was usual then to go to the river and buy a horseload of shad, which might be had in any quantity for a copper each. Indeed they were so plenty that they were considered not as a rarity but as a drug, and were resorted to from necessity and not from choice. Roast potatoes alone frequently constituted the entire meal. One man said to me 'I have often seen the time when I would have given more for a roast potato than I would now for a roast turkey.' They had no tea except bohea, and but precious little of that."

The roasting of potatoes carries us back to times when cook-stoves were unheard of and when enormous fireplaces ventilated and occupied, if they did not warm, the houses. The privation of tea may not strike us all with force. And the like may be said of the necessity of living upon Connecticut river shad. As to the fish indeed we know that it got into bad repute not wholly on its own account. The ill savor it had was the taste of the lack of meat. Long after, if by evil chance, a farmer was brought to the buying of fish in Spring he might be likely to hear inquiries after the state of his pork-barrel. It is told of one in later times that, having come prematurely to the last layer, he went about among his neighbors to procure a lamb, whose wool he said his wife was in want of. Not finding any, and being at last in despair, he muttered, forgetfully to himself, that he believed he should go and buy some codfish.

It may be remarked withal that as to food the scarcity was only in the first years. Once cleared the land brought forth abundantly. The fields yielded wheat, and sweet grasses for the cattle were ready to cover the hills.

Reviewing thus this time Mr. Emerson declares "while the

rank and situation of your fathers did not admit of that external polish and refinement, or elegance and luxury in living, which modern fashion and taste has introduced, and prosperity can now better afford, yet their comparative indigence did not subject them to the extremities of want or merited contempt. Providence smiled upon their honest efforts and industry, by which they were rising to a state of credit and respectability; verifying the remark of Solomon that "the hand of the diligent maketh rich."

The first inhabitants of Conway are described by one still living, who remembers them, as "men and women of sound minds, frugal and industrious habits, strict integrity of character and sterling worth." There is much other testimony to the same effect. They were, as a class, hardy, resolute, industrious, endowed with strong common sense, attached to the principles of morality and good order and earnest maintainers of the doctrines and institutions of religion. There was, however, among them, as in almost every community of every age, those of whom so much could not be said. The memories that go back to the past are apt to overvalue the distant in comparison with the near. If the question is put whether on the whole the population of that day was superior in point of character to the present, we should have need to hesitate before answering that it was. There can certainly be gathered up, in stories and songs illustrative of the social habits that prevailed in some circles, and from the records of the church, enough to comfort those who fear that our town is deteriorating in the quality of its population and running hopelessly into looseness and disorder. There was dishonesty, not perhaps at first quite down to the average, (it may be feared in in this respect we have made no gain at least,); there was intemperance, after a little, below the line of recent times; there was as much vulgarity of speech and of manners and as much immorality, and irregularity of life in general as is usual in modern times. It will not be expected that I should produce the proofs on some of these points. And it is not pleasant to lower the estimate many may hold of those who lived here before us. But waiving further comparison with the present,

if we take the years between 1840 and 1850, it is a matter of the clearest knowledge that there was never any earlier period at which our town had on the whole a better population than it had then. More than this, it is my decided belief that, going back from that time, the levels will be found dropping somewhat lower. What changes the last few years have wrought I can not undertake to determine. Moreover, to look fairly on the later generations is in justice, also, to the fathers themselves. Then set on foot appliances of education and religion upon the working of which they relied, not only to maintain for their own time the power of sound principles, but also to perpetuate them and to pass them down to the coming generations. To place the present below the past is to disparage the past; for it was the business of the past to make the present better. Our fathers meant to do it.

Previous to the incorporation of the town, religious meetings had not been held with regularity. Such as were able went to Deerfield; or they attended any occasional meeting they could hear of. At the second town meeting provision was made for hiring a preacher. The Congregational church was organized in less than a year—July 14th, 1768. It had thirty-two members, sixteen men and sixteen women.* After a little Mr. John Emerson of Malden was invited to preach as a candidate for settlement. "It was," says he "in the month of April, 1769, when I commenced my public labors here on the Sabbath, being the 9th day of that month and year. We met at a barn. It was surrounded with thick growing wood except a small adjacent spot cleared, which admitted ye light of heaven; a place different indeed from those costly and splendid edifices erected and dedicated to the worship of ye Most High since that day, and very dissimilar," he goes on to say, emphasizing his words, "from that in *ye ancient church in Brattle St., Boston*, where I had been called only ye Lord's day before to preach." "On this Sabbath," he continued, "the people, all 'tis supposed that were able, came to hear the word.

*The whole number of admissions into this church from the beginning, is stated by Mr. Cutler, the present pastor, to be 1459, the present membership 263, and the total of baptisms 1711.

Natural curiosity indeed was doubtless one motive for this attention. The speaker was a stranger from a distance, and a youth of small stature, nothing otherwise distinguishing; only it was literally *John* preaching in the wilderness when they came out to see and hear."

Mr. Emerson pleased the people and was ordained pastor, Dec. 21, 1769. He was voted "for an encouragement" an annual salary of fifty pounds, with a yearly addition of three pounds until it should rise to eighty. He was also to have, within two years and a half, an additional sum of one hundred and fifty pounds "settlement."

The ordaining council had dinner at Consider Arms's. Tradition has preserved the story that after dinner two of the ministers were unable to find their way back to the church—on account of the woods. Yet it may here be mentioned that fifty-eight years later, at the settlement of Daniel Crosby, it was reckoned a strange thing that he should propose and insist upon the entertaining of the council without liquors.*

All proceedings with respect to the support of preaching were then, as for many years, had in town meetings. The town was the parish. The money raised for religious purposes was collected with the other taxes.

Here, also, by the town, were taken all steps for the building and furnishing a meeting house. For several years no subject appears more frequently upon the records. At the second town meeting, held in Sept. 1767, a committee was appointed to find the center of the town, with this object in view. This committee discovered what they regarded as the appropriate spot in the so-called "center lot;"† the same being what is now known to a few as "the old common," situated 25

*A list of ministers and of their wives for both the Congregational and Baptist churches, prepared by Mr. Coffin, will be found in appendix A. And the papers furnished by Rev. Mr. Cutler and by Mr. Coffin, and herewith published, touching further upon the ministry and the religious growth of these churches, have led to the omission also from this history of certain other paragraphs thereby rendered unnecessary.

† This was before the great addition on the northwest from Shelburne. The center of the town at present can not be far from this hill on which we are assembled.

or 30 rods south of Mrs. William Avery's, and now owned by Jabez Newhall. But the matter of location was not so settled. Many meetings were held, and many conflicting votes taken. A committee from abroad was called in. They reported the true center to be seventeen rods southwest of the old common spot, and not suitable for building on; and recommended a site on the Elijah Wells place, a few rods east of where H. B. Childs now lives.* And their report was also "excepted" and the spot "established." But neither did this stand. They subsequently voted to build a small house near Jonathan Whitney's; rescinded this vote, and finally, in the Spring of 1769, determined "yt ye Nole, about fifteen or twenty rods north of the southeast corner of ye Center lot, where is a large stump with a stake Spoted, standing within ye same, be established for a spot to build the meeting-house upon." The site thus fixed on was the same now occupied by the school-house in Pumpkin Hollow, a third of a mile east of "the old common," and within, and near the eastern line of, the same center lot, which, stretching westward over the hill, included both the other locations selected by the committees. On this "nole" was raised the house which stood, a meeting and a town house, until within the memory of all of us who have attained to middle age. The frame was put up in the spring and summer of 1769. The first town meeting, and perhaps the first meeting of any sort, was held in it, Sept. twenty-fifth of that year.† And it was in this building that Mr. Emerson was ordained, as before noticed, in December following.

It was then, and for years after, only a shell. The minister took for a pulpit one end of the carpenter's work-bench, which was left against times of further use. Part of his congregation sat on the other end. The larger portion occupied benches made of slabs. The questions of the sale of pew ground, of the building of pews, of pulpit, gallery and porches

* The "seventeen rods southwest" brought the site from the fine swell at the former supposed center, down upon a marsh, as may be plainly seen.

† Before this time town meetings were usually held at the houses of Thomas French, Nathaniel Field or Jonathan Whitney.

continued long to exercise the ingenuity and to disturb, it must be feared, the temper of our fathers. The pews, when they began to be builded, were not put in all at once, but there remained a space still occupied by benches. There are signs of a jealousy of the pew building as of aristocratic tendency, and of a disposition on the part of some to stand by the common benches as more suitable to a wholesome sentiment of equality.* Gradually, however, the house grew into order and convenience. It was enlarged in 1795 and 1796 to meet the wants of a rapidly increasing congregation. Porches and a steeple were built and a clock provided. In 1842 it was taken down, a new house having been built a quarter of a mile north, which still stands. The connection between town and parish having been then dissolved, arrangements were made by which the town secured the right of holding its meetings in the basement of the new building.

The old meeting-house was not warmed by a fire until 1819, fifty years after it was built, when stoves were put up in it. Hot stones and foot stoves were often carried, to mitigate the severity of winter. The minister preached with overcoat and gloves on. And notwithstanding what may be said of the hardy habits of former generations there is abundant evidence that they suffered much from cold.

Another provision for warmth on Sundays may also be mentioned. There was a small log-house, called the "Little House," perhaps also the same that is once mentioned in the records as "the Sabbath House" which stood a few rods south of the Meeting House on the flat back of the residence and store of Wm. C. Campbell. Here a huge fire was built on Sundays, which was resorted to at morning and noon.

* The force of this sentiment is illustrated by an anecdote which Capt. Childs has preserved of Nathaniel Dickinson, a Deerfield man, who owned land and often attended meeting in Conway. He "thought himself a little above the common level," and occupied for several Sabbaths an arm chair which he had provided and placed near the deacon's seat and "directly by the side of Madame Emerson's chair." One day, coming late, "he found his seat among the missing," and much to his own disgust and to the satisfaction of the audience, he had to take a seat "side by side with the common people." A few years after his chair was found "on the top of Dr. Hamilton's hill hanging in a hemlock."

Here we may suppose our fathers and mothers had their Sunday noon conversations, always on befitting topics. This house was built as early, at the latest, as 1769. How long it stood I have no means of knowing.

The first action of the town with respect to schools appears in the record of a meeting held in September, 1767, at which it was voted "yt they will hire a Dame to keep school 5 months, and yt Messrs. Nathaniel Field, Ebenezer Allis and Benjamin Pulsifer be a committee to provide said Dame, and appoint where said school shall be kept." The schools were held in private houses. The first school-house was begun in 1773, and finished the next year. Its dimensions were 25 feet by 22 feet. It stood a few rods northeast of the old meeting house, near the middle, but somewhat toward the eastern side of the common, on a spot which would be crossed by a line from the shop lately and long occupied by Phineas Bartlit, Esq., passing over the common to the house of Jabez Newhall. The site of this house, which through comparison of various dates, has been with difficulty recovered to knowledge, is to be marked by a century elm this morning planted upon it. A living memorial, which unlike anything else of all the life of the present generation, may possibly carry its remembrances across the coming century the next hundreth return of the day we now commemorate.

For a few years the sum of money raised for schooling did not exceed twelve pounds, but in 1774 it was increased to thirty pounds. Once only since has the annual appropriation been omitted. This was in 1775, and was owing to the great apprehension that prevailed in view of the approaching hostilities with Great Britain. The amount raised for schools the current year is twenty-seven hundred dollars. The earlier sums were not small in comparison when we consider the poverty of a population of farmers, few of whom, as yet, owned a horse, or a cart or a plough. Some rudiments of a district system begin to appear in 1776, and in 1778 the town was formally "squadroned out" for schooling. The districts as we now know them are of much later date.

For about ten years this first school house was the only one in town. Schools were held to some extent in the outer parts of the town. But this was the principal school. Here, whenever it was in session, the older children came from all parts, boys and girls, young men and women. It thus became, by force of circumstances, a town high school. The branches taught were reading, writing, spelling and arithmetic.* An effort was made in 1791 to introduce "grammar," a term which seems then partly, perhaps, from its legal use in the name "Grammar School," to have been confined to the study of the classical tongues. It was voted that the Latin and Greek languages should be taught. But the reason of this was "Greek" to our fathers; and the next year it was rescinded.

Private "select schools" have been held for many years. One such was kept 29 terms, to his own credit, and to the great and lasting benefit of the town, by Dea. John Clary.†

* The remark is often made, with a design to reflect on the present school system, that the children of those times learned these things well, and were especially better spellers than the children now are. We are not to admit this view of the matter. The children then did as well as could be expected, no doubt. But, as the public documents of the time show, they did not become as a class good spellers. The earliest of these documents, to be sure, were written by men whose childhood was not spent in this town. But they had been children somewhere. No one tracing the record need fail to see that there has been steady improvement down to recent times. It is not to be believed that there was ever a time when the young people of Conway could spell more correctly than they can now. Certainly there was no such time in the last century. The town records contain among many others of the like sort, such specimens as "minits," "menehaned," "tranchent (transient)." "vew," "missus" or "miss" for Messrs. "Butments" which is solid and will stand, and "sewing" for suing. We find also for the first word of our national name, "Unighted." But the achievements in this direction of mankind in any age are astounding. Many of us now here have seen in an official warrant for a town meeting, that same word rendered "Younighted." Benighted sons of a benighted ancestry! It ought however to be added that inaccuracies in spelling one hundred years ago stood for less than they do now;—there being in general less care even with well taught people, to conform to a fixed standard.

† Mr. Clary's school began in 1831, and extended through 12 years. The average attendance was 36. The number of different scholars was 463, one third of them from other towns. A very large number of these scholars became teachers in their turn, and a considerable proportion have also been found in the several learned professions. Mr. Clary, living 2 1-2 miles from the school, traveled in attendance upon

1779027

In 1853 the Conway Academy was incorporated. The building then erected with money voluntarily contributed, was destroyed by fire in 1863, and the present structure was raised on the same spot (on the hill opposite the Congregational meeting house) in the next year. Within the past two years arrangements have been made by which there is here kept a High School free for all the children of the town.

It is not known who was the first school-teacher in the town. The first master whose memory has been preserved to us was Master Cole. A teacher was famous in those days according as he lifted up switches upon his unruly boys. The name of Master Cole still sprouts fresh among us, like a twig from a green birch tree.*

Another necessity engaged the early attention of our fathers. At the same second town meeting, held in Sept. 1767, at which provision was made for the services of religion, there was also secured a ground for burial. Previous to this time Mrs. Cyrus Rice had been buried in Deerfield; and an infant child of Silas Rawson and a child of John Thwing, three years old, at a spot, not marked, a little south of Mr. Emerson's house. The first ground then laid out for burying was that now known as the Emerson Yard, on the slope of the hill east of Mr. Emerson's house. The place is spoken of as lying near "the saw mill" which then stood below, upon the river, where the mill dam now is. Here was brought, in December following, a son of Israel Rice, one year old, drowned while his father and mother forded South River on horseback by night, and, after an interval of fifteen months, John Thwing, the first adult person buried in Conway.

In 1772 land was purchased of Elias Dickinson for a second burial yard westward, in the rear of the meeting-house, which had then been placed and built. This ground has been long unused; only the ancient grave stones are on it. In 1845

---

it a distance of 9000 miles. "The five most literary names in those days," he says, "as appears from the records, stood in the order of Clarke, Rice, Arms, Bartlett and Howland."

* He was an Irishman and a soldier, stiff and pompous; and he carried his sword with him into the school-room.

there was laid out, one and a half miles north of the center of the town, the Pine Grove cemetery, where, since that time, the most of our dead have been buried. There are also other burial places in the remoter parts of the town.

Into these, the villages of the dead, which began at first to be so slowly occupied, have been gathered since, sometimes by rapid and ever by sure accessions, a population outnumbering that which is still found in the houses of the living.

The number of deaths recorded since 1770—to which time the account has already been brought, is in each year as follows:

Year.	No.	Year.	No.	Year.	No.	Year.	No.	Year.	No.	Year.	No.	Year.	No.
1770	2	1785	18	1800	19	1815	23	1830	14	1845	12	1860	36
1771	4	1786	7	1801	13	1816	21	1831	34	1846	28	1861	31
1772	7	1787	35	1802	20	1817	14	1832	12	1847	12	1862	36
1773	5	1788	15	1803	84	1818	15	1833	27	1848	19	1863	43
1774	9	1789	17	1804	13	1819	20	1834	22	1849	16	1864	28
1775	19	1790	17	1805	14	1820	12	1835	20	1850	32	1865	35
1776	25	1791	17	1806	13	1821	22	1836	24	1851	56	1866	37
1777	75	1792	20	1807	5	1822	24	1837	16	1852	20		
1778	13	1793	20	1808	18	1823	17	1838	24	1853	36		
1779	11	1794	27	1809	10	1824	25	1839	13	1854	36		
1780	14	1795	49	1810	16	1825	27	1840	21	1855	35		
1781	10	1796	16	1811	20	1826	18	1841	13	1856	36		
1782	23	1797	21	1812	19	1827	21	1842	15	1857	30		
1783	17	1798	22	1813	28	1828	28	1843	25	1858	28		
1784	14	1799	15	1814	21	1829	19	1844	31	1859	28		

Adding for the years previous to 1770 and for the part of the current year now past, the total of deaths recorded is 2183. The yearly average for the century is thus 21 83-100. Passing by the first 13 years, the average of 30 years from 1775 was 22 86-100. The average for the last 30 years, to the beginning of 1867, has been 27 63-100. While for the last 10 years it has been 33 2-10. It will thus be seen that the rate of mortality has increased toward the latter part of this period. This increase is due partly to the fact that the town was occupied at first mostly by people who were young. And like all emigrants they were doubtless more robust and vigorous than the average of the population from which they came. The same causes withal are now reversed in operation; taking away from us the young and leaving the old.

Some allowance should also be made for omissions in the registration, which was less carefully made in former years

than at present. And moreover it may be observed that even the greatest rate of mortality is not relatively large, being only one in fifty annually of the population.

The following are lists of persons who have lived past the age of ninety years; and of such as have met their death by casualties. Both these lists were prepared in part by Capt. Childs:

AGED PEOPLE.

	Age.		Age.
Joseph Chilson,	99	Widow Hartwell,	92
Widow Alexander,	99	Mrs. Newhall,	92
Widow Stebbins,	90	Timothy Thwing,	90
Widow Marble,	92	Widow Thwing,	91
Wm. Allen,	96	John Broderick,	91
Widow Allen,	98	Widow Benjamin Rice,	91
Widow Brewer,	94	Widow Joel Rice,	91
Widow Buchanan,	96	Anna Brooks,	90
Deacon Root,	92	Mrs. Hamilton,	98
Widow Parker,	92	Jonathan Adams,	92
Widow Farnsworth, 100 years, 1 mo. and 4 days.		Benjamin Bond,	93
		Amariah Tobey,	91
John Wing,	90	Medad Crittenden.	92
Widow Neal,	94	John Boyden,	93
Widow Look,	90	Lois Baker,	92
Jonas Rice,	92	Widow Noah Dickinson,	90
Aaron Billings,	91	Stephen Thompson,	95
Lilles Dickinson,	90	Beulah B. Avery,	91
James Dickinson,	93	Timothy Maynard,	99
Widow Murphy,	94	Daniel Rice,	91
Widow Tobey,	90	Anna (Dickinson) Allis,	90
Widow Dinsmore,	92	Anna (Hosmer) Bement,	92
Widow Leonard,	97	Micah Hamilton,	94
Israel Rice,	90	Content (Dickinson) Sanderson,	93
Hiel Kelsey,	94	Total, 48.	

UNUSUAL DEATHS.

1767. Child of Israel Rice, drowned.
1777 or 1778. Michael Turpey, drowned in Deerfield river.
1778. Child of Wm. Farnsworth, scalded.
1779. Child of Wm. Pearson, drowned in a well.
1782. Benoin Brunson, kick of a horse,
1783. Child of Capt. Arms, scalded.
1788. Isaac Daniels, killed by a door in the great storm.
1794. Thomas Miles, killed by a tree.
1796. Clark Beals, killed by a log.
1798. Ira Nims, killed in raising a building.
1799. Son of John Wheat, scalded.
1800. Mr. Tolman, run over by a wagon.
1800. Child of Mr. Halloway, killed by a horse.
1803. Captain Dinsmore, fall from a horse.

1804. Elijah Clary, fall from scaffolding.
1808. James Wright, well caving in on him.
1811. Child of John Boyden, scalded.
1813. Jeremiah Booth, drowned.
1814. Israel Brown, killed by a sled.
1817. Increase Briggs and Consider Wilder, drowned while crossing Deerfield river.
1818. Child of Samuel Haxford, drowned.
1827. Edward Thayer, killed by a tree.
1828. Wife of Rodolphus Wells, fall on stairs.
1828. Rodolphus Wells, fall from a tree.
1829. Simeon Merrit, fall in barn.
1829. Charles Baker and Oliver Warner, killed by lightning.
1830. Adolphus Bacon, kick of a horse.
1831. David Boyden, drowned.
1832. Ebenezer Clark, fall from a tree.
1839. John Broderick, drowned.
1841. Sally M. Murphy, burned to death.
1844. Child of Zebulon Paine, scalded.
1849. Son of Jas. Packard, scalded.
1850. Mrs. Joseph Towne, burned.
1850. Child of Austin Hopkins, scalded.
1852. James Groom, caught in machinery.
1854. Christian Summers, drowned.
1854. Albert Barber, drowned.
1857. Child of Walter Guildford, drowned.
1857. John, son of Lemuel L. Boies, killed by lightning.
1862. Charles Adams, drowned.
1864. Child of Thomas Groom, drowned.
1864. Henry J. Wilder, died of wound received in battle.
1866. Child of Martin Riley, drowned.
1867. Wm. Bigelow, kick of a horse.

There have also been seven cases of suicide.

In 1776 four men died in the army, Moses Childs and Isaac Nelson, and a son each of Nath'l Marble and Wm. Gates. In 1777 Isaac Amsden lost four children in eight days, and his brother Elisha lost four in July. Elijah Billings also lost four. Gersham Farnsworth also lost three in ten days. In 1803 three children of Job Howland died within eight days. And in 1798, between Oct. 26th, and Dec. 24th, there died of one family Gamaliel Glover, his wife and five children.

Notice of casualties in the late war may be found connected with the list of soldiers.

It may here also be appropriately mentioned that there are now living in Conway 57 persons—and the enumeration may not be complete—who are above 70 years of age. And there are 18 who have reached 80 years or more.

On the day of the celebration the speaker made a pause at near this point in the address, and, observing that the ancient preachers often so framed their discourses that they might be cut abruptly off to suit the times, proceeded to read from a book of hymns published in Conway in 1798, by Elder Josiah Goddard.* Franklin Childs, who has rendered many good offices to the writer of this sketch in its preparation, and who has long been prominent as a leader of choirs, had arranged for singing in the style of the olden time; and the singers were already in their places. Mr. Childs took the key of "St. Martyns" from an ancient wooden pitchpipe, and "deaconed" the lines in a musical tone, as the manner was. Many voices throughout the assembly joined in the song. And the effect, so peculiar and impressive, will long be remembered. The verses sung were the following, being part of a hymn entitled, "The Slow Traveller."

O happy souls, how fast you go,
And leave us here behind;
Don't stop for me, for now I see
The Lord is just and kind.

When you get to the world above,
And all their glory see,
When you are home your work is done,
Then look you out for me.

For I will come fast as I can;
Along that way I steer.
Lord give me strength, I shall at length
Be one among you there.

The singing having ended, the speaker remarked that his address, resembling again the old discourses, had also, unhappily, an equal facility of being resumed, and went on with the narrative.

---

*Elder Goddard was a man of excellent sense, of a strong mind. He was a worker withal with his hands; and he has left the reputation of being the swiftest reaper the town ever produced.

It has been commonly supposed that the first County Road leading from Deerfield to Ashfield through Conway, left the Mill Brook valley just above the old "Hawks' place," passing up the hill to the left by Cyrus Rice's, and thence over the Jonas Rice hill (where Joel Rice now is) to Pumpkin Hollow, from which point it turned northward, crossing South river near the post office, then rising the hill by Franklin Arms', and continuing on by the Amsden (now Guildford) places into Ashfield. The latter part only of this course is correctly stated. The laying out of the first half of the above described route in town roads can be traced on the Records. And plain references fix the county road on another track. The laying out of this road "from Deerfield to Huntstown" in 1754 has already been referred to. From the record, kept at Northampton, it is only to be learned that there was then a cart track leading from the top of Long Hill in Deerfield, to a saw mill on Mill Brook, (which no doubt was near where the saw mill below the "Hawks' place" now stands), and that just before coming to the mill "the Huntstown Path" turned northward from the cart track "into the woods," and that the said county road was laid out ten rods in width following this path through its whole course. The road kept upon the hills just north of Mill Brook until it reached the spot where Robert Hamilton afterward settled, (at Madison Stearns') and then turned squarely to the left across the valley, rising past the place of Wm. Avery Howland and passing over the top of the hill, some distance to the north of the present road, and descending to the old Jonathan Whitney place, northeast of Capt. Charles Parsons'. The next stage alone is in some doubt. The road probably bore toward the north, crossing the river a little above where is now the dam built by Gen. Asa Howland, near his house, and at the foot of the old burying-yard hill, and from thence westerly to the neighborhood of the Baptist meeting house; and thence over the Arms' hill, as before described. The first bridge over South River was probably at the spot just mentioned. But it was swept away within three or four years, at the farthest, and was never replaced—the passage remaining afterwards a fordway. The first bridge built after the incorporation of the

town appears to have been not far from the Post Office, where the road now crosses. The fixing of the center of the town and the location of the meeting house near it drew the roads more to the southward; and led finally to the entire discontinuance of this middle portion of the old county road.* Withal as to the road over the Jonas Rice hill, from the east, the same attraction to the center, taken in connection with the fact that the southeastern portion of the town became early quite populous, will account for its being, as it certainly was, a line of much passage. The opening of the route next to be spoken of may afterwards have contributed to bring, or to keep, travel on that track.

A second county road, laid in 1785, led from the old meeting house over the hill to Consider Arms' (now Elijah Arms') through what has since become Burkeville, and thence up the river to the large dam lately built, and then, crossing the hill on the south, it struck down again upon the valley a mile and a half above, and continued on to Ashfield, and beyond to the county line. The gap in the valley above the dam was supplied in 1824. It was reckoned a hard road to build; and Dea. Elisha Billings eloquently declared in town meeting that it led through a gorge "into which the sun in heaven had not shone since the morning of creation." Still later, in 1837, the river line was completed by the road from the bridge near the Post Office up the valley to the old grist mill. On the east the road to Deerfield was brought down from the hills to the side of Mill Brook, where it now is, in 1832.

The roads to Broomshire and South Part were laid in 1767. Those to West Street, Cricket Hill and Poland in 1769. The present improved South Part road dates from 1846; the Broomshire from 1847; the Cricket Hill from 1850; and the new Shelburne Falls road from 1856.

*There is no question of locality connected with the early history of the town so puzzling as this concerning the course of the first county road in passing South river. There are very distinct traces of an old road in the direction here laid down on the eastern side of the river. I was once inclined to think that this might have been only a road made at first to reach the saw mill which stood at that point on the river, and leaving the county road near Jonathan Whitney's. But I have become convinced that the account given above is most satisfactory. I will not be further tedious by entering into the grounds of this conclusion.

The tracks at first were marked with a purpose to reach and connect the settler's houses. The houses were on hills, where the soil could be most easily worked; and not in swamps and gullies. So the roads kept well on the uplands. Here, too, they were made with less work, required fewer bridges, and were for those days really better roads than valley roads could have been. Though these highways were at first mere paths for horses and men, and next no more than cart tracks, yet the amount of hard work done upon them within twenty years from the occupation of the town must have been prodigious. They seem to have been early put in creditable shape for the country and the time. It is related that when Dr. Samuel Ware came to Conway, about 1770, his wife, struck with the good appearance of the roads, remarked that "there might some day be chaises in this town;" a womanly fancy which her husband rebuked as wild and extravagant. It was not long, however, before Parson Emerson had a chaise. Others followed him later. Lucius Allis and Elisha Clark grew aristocratic enough after a time to ride each in his "hack." One horse wagons were not known till the beginning of the present century. The first one was built by Robert Hamilton, who was a clockmaker; and a sufficiently solid man to need a carriage. He thought himself the inventor of the institution; and held that there was not another like it in all America. Not far from the same time Dr. Ware built the first single sleigh or "cutter." Before then the lively young people went sleighing upon wood sleds, or haply on a "pung;" saving that it was more fashionable to go horseback.

It may be observed that for conveying their baggage the first settlers sometimes made a rack, like a broad ladder, with stout side pieces between which in front they put a horse, trailing the rear end on the ground. This instrument was called "a car." The men who went early beyond us up the Deerfield river used such; but cast them aside on reaching the smoother country at the foot of the hill toward Shelburne Falls. The strange looking wrecks thus left attracted the attention of a philosophical traveler who repaired to a native.

for an explanation. He was informed that Satan with part of a legion had once been traveling down the valley and at this spot, not liking the looks of the road and bethinking him of the river, he had taken to navigation and left behind him his land gear. It may be added that although the ways in that neighborhood have been much improved, this personage has not been seen there since,—nor indeed in any part of the town. Other cars more modern may this year be running past the hills over which the old racks were drawn.

Some note may here be made of the names of localities in our town. Cricket Hill was so called first by a party of hunters who were annoyed by the crickets as they camped there for a night. Capt. Childs, in the calm and confident exercise of that foreseeing faculty which belongs ever to the true historian, declares that as "it has been known by that name from that day to this" so it "will continue to be as long as the hills remain." I here officially reaffirm the declaration. "Hardscrabble" sets forth that it is hard scrabbling on that soil to live. Of Hoosac I have no satisfactory explanation. Broomshire, as is well known, has its name from the walnut brooms Wm. Warren made, and sold in Deerfield, one broom for a pound and a half of pork. He did it because he was hungry; being out of meat for several years by winter. He used to walk first to Deerfield to get a horse and "pung" to carry his brooms. Concerning Shirkshire Capt. Childs shall give the narration. "Old Mr. Sherman," he says—it was doubtless John Sherman—"happened along as the people were upon the roads, and at their request assisted them a number of hours, hoping thereby to earn and get his dinner. But no one seemed willing (as the services rendered were for the public) to bear the burden alone,—they all *shirked*, and left him to *shirk* for himself as best he could. Highly indignant at the neglect with which he was treated he left the place in a state of great excitement, saying, 'let it be called Shirkshire from this day forward;' and so it has been and will be as long as wood grows and water runs."—It is an affair of seriousness; and the ordinance looks unchangeable. But one

main feature escaped the historian's eye. The time was doubtless while the district belonged to Shelburne. The thing was not done, as of course it never could have been, in Conway. Remembering this, and considering that it is not just that the children's teeth should be forever set on edge because the father ate no grapes—or other dinner, I suggest that we might at once propitiate the hungry and indignant shade of John Sherman and commemorate the integrity and manly vigor of his son Caleb, by calling that district Sherman Corner; or by fixing in some other similar manner that family name upon it.* As to Poland Capt. Childs professes that he knows no derivation for the name, and thinks it must be due to the deeply planted liberty loving and slavery hating instincts of its people,—allying them to the Polanders of Europe. The prevalence there of these noble sentiments is a matter of conspicuous knowledge, and this is the association which the title should ever suggest, but the serious verities of history constrain me to record that the name itself originated in the strife of two boys over the skins of certain slain "Pole Cats." I do not know but the animal may also bear another name. Of "the city" no account is preserved, except that two girls, about to depart from it, left it the name. It obviously comes of the great number of buildings the neighborhood has—room for. Lastly, in the center is Pumpkin Hollow. Into it the pumpkins once rolled from the eastern if not also from the western cultivated slope. We hear that there are those who have ventured to tamper with the wholesome and savory and venerable appellation.† Let it not be

*From 1797 to 1842 Caleb Sherman was a drover. He made about 500 trips to Boston. "He paid promptly," says Capt. Childs, "for every hoof he purchased, and, as is believed, returned good weight for every one taken on drift." On the first day of July, 1813, he fell through the Connecticut river bridge at Montague, with his drove, and had his leg so injured that it was amputated above the knee. By the next October he was again in Boston following his business.

†They went, with maidens, and children of the schools, and others following, up the eastern hill; and there they sang and poured libations, and called the name that had not been heard before. Howbeit some part sang in the words of one song and some part sang in the words of a song that was contrary thereto. George Moulton Adams was *Pontifex Maximus;* but neither were the omens duly taken, nor was the deity of the place made propitious.

done. Clothed to day with the prophetic mantle my predecessor dropped, I make it here to be known that, so long as the greatest of those vegetable orbs will roll from the top of Field's or Newhall's hill the valley that lies between shall be called of men Pumpkin Hollow. For the information of the curious mind I will add that the locality sometimes entitled "Church Green" is in Pumpkin Hollow.

The dress worn by the first settlers and their families was, as might be supposed, of the plainest fabric. Tow cloth and linsey wolsey were the common materials for men and boys. Some men, not of the tailors' craft, and not forced either to such a resort, used to cut for themselves the garment that was worn where pantaloons ought to be. Stout linen, checked or striped with blue, was for Sunday wear. The busy wives and daughters spun and wove it; and wore it also for themselves. So they made table and pocket linen, very similar, of which here is a specimen (displaying a checked handkerchief made in the old time). No Conway man is expected to-day to use one of any other description. Infant children were baptised wearing dresses of this material. Our stylish girls had then for winter flannel frocks, red or of butternut color, which they made and dyed themselves. They became irresistibly charming when they added a Boston ribbon for the waist and neck. Silks, though not absolutely unknown, were very rare. And so, too, was cotton. For many years a first class bridal suit was of calico. When the town had a representative at the General Court it was often sent for by him. The cost was a dollar a yard. As to the quantity required there are no means at the present time for forming a judgment.

There is evidence withal that what they had they took care of. The young woman, coming on Sunday to meeting, would not put on their best shoes until they were near the meeting house; wearing for the most of the way some coarser covering of art—or a finer one of nature. Often, though less uniformly, dresses as well as shoes were thus changed. I know not what ignominious man has cut down that chestnut tree near the western foot of the Jonas Rice hill that was

the favorite dressing shelter of the maidens from the East Side and the South Part. As to the boys, shoes were of no account to them except in the very coldest months. Bonnets were prolonged "shakers." There is a South Part story that Capt. Lucius Allis used to keep cider—which may be believed—at some place near the meeting house to be had with the Sunday dinners, and that the women attempting to take a share—which is not so clear—were much embarrassed by reason of these bonnets. It is not believed that the present style would give occasion to such difficulties. Disregarding the cider, I do not know but there may be found those who will acquiesce in the change by which the faces of the mother's daughters have ceased to be so entirely inaccessible.

However this almost exclusively domestic provision for clothing may now please the imagination, there is abundant evidence that it did not then adequately protect the body. Capt. Childs speaks of the clothing of the early inhabitants as "utterly insufficient;" and facts transmitted to us will sustain his statement. That the settlers were generally healthy and that many of them lived to a great age, makes nothing against it. Vigor of constitution supported them; and the strength that comes of working and sleeping in good air. Moreover as to the children the healthiness of the early times is not admitted.

It is pleasing to be able to reflect that notwithstanding poverty of dress and badness of the roads, with lack of carriages, the first people here did not neglect social intercourse. Malachi Maynard used to come evenings with his family two miles down the hill to call on his neighbor Consider Arms. His wife carried one child, he another; and there was left for him his right hand for a burning pine knot to light the way and keep off wolves. So they refreshed themselves after their day's work. When Mr. Emerson brought his young wife, Sabra Cobb, from Boston in 1770, almost the whole town came together to the reception at the house of Consider Arms. It may be guessed it was a new side of life the lady saw. The report is still heard of the kisses she

enjoyed—or endured. On this occasion her resolution to do appears also to have been equal to her fortitude to suffer. Eli Dickinson said the kiss he received was "the sweetest he had ever had." Whereat his wife gave him the boxing he deserved. Mrs. Emerson was a lady if she came from Boston. She had a silk umbrella; and because there was not an umbrella among her people she never carried it; but long after she made the silk into bonnets for her daughters. One day when Mr. Emerson was away a man brought to her house a choice piece of pork. To her horror he told her that his hog had died that morning "of a sore throat." She thanked him graciously, but being afraid her husband would be angry —for his temper rose on due occasion—and wishing to hide a matter for trouble, she threw it away with the refuse for soap. Mr. Emerson, however, had heard of the gift, and came home to inquire, too late, after his expected dinner.

Thus the town was entered upon, cleared and populated. Man had his homes in the wilderness of the deer, and the wolf and the bear. And the varied scenes of human history began here to be enacted.

The revolutionary war was soon coming on. Our fathers, though poorly prepared at that early day to contribute in carrying it forward, yet entered heartily upon it. They made haste in 1774 to assure the Boston committee of correspondence that they should join with them in "all Lawful and Salutary Measures for the Recovery of those Inestimable Priviledges Wrested from us, and firmly to secure those that remain, for we are sensible,"—say they—"yt should we Renounce our Liberty and Priviledges we should Renounce the Quality of men and the Rights of humanity." They shortly directed that the selectmen should provide "Two barrels of powder and lead and flints answerable for a town stock of ammunition." (From the first the town had kept some "stock" of these articles). They "Established a Resolve," appointing a committee of thirteen men to have an eye on the conduct of any persons that should "Do or speak anything that tends to Hender Uniting of the People in opposing ye kings laws yt Infringed on

their rights," and to adjudge to such persons "a Certain Competency of Punishment to be Inflicted on them not Exceeding the punishment of Contempt and Neglect;" and they added the restriction, "Yt the said Committy nor no Other person shall not have power to go out of this town Except it be to assist a mob in the General Good Cause (viz.) in Prohibiting Persons taking or holding Commissions under the Present Constitution, Except it be for their own perticular Bisness."* This committee of thirteen, as at first chosen, consisted of Dea. Sam. Wells, Dea. Joel Baker, Lt. Thomas French, Jonas Rice, Oliver Wetmore, Cyrus Rice, Consider Arms, Robert Oliver, James Dickinson, Israel Gates, Josiah Boyden, Elisha Clark and Alexander Oliver. In July, 1775, the old committee was dismissed, Capt. Arms and some others beginning to hold back from extreme measures, and Samuel Crittenden, Jonathan Whitney, Malachi Maynard, James Gilmore, John Thwing, Jonas Rice, Isaac Amsden, Capt. Clark and Israel Rice were put in their stead.

On the 24th of May, 1776, being assembled at the meeting house, and having appointed a committee to frame the vote they proceeded to declare that "If the Honorable Continantial Congress Should think it Requisit for the Safety of the North-american Coloneys on this Continent to Declare a State of Independency of Greatbriton that we will abide By and Conform to their wisdom to the Expense of our lives and fortunes." Impressed, it seems with the weightiness of the occasion, the recording officer adds: "N. B. The above menchaned meeting was Called on purpose for the above business and the Town Voted Affairmative 83, Negative 6. Cyrus Rice, Moderat or.

---

* At about this time, Jan. 1775, the minds of our fathers became exercised, not to say unsettled, in the affair of a representative to the general court, or congress of the colony, in which Conway and Deerfield were then associated. The record stands "Being put to Vote whether they will agree with Deerfield in the Delegate they Chose. Voted in the Negative. Voted that they will Reconsider the last Vote. Being put to Vote Wheather they will Establish the former Vote, Voted in the affirmative. Voted they will Reconsider the last vote and Send no Delegate to the Congress, Neither from Deerfield Nor Conway." It may be guessed that the matter of pay to be drawn from the town entered into these reconsiderations.

A trew coppy from the Minits, attest, Oliver Wetmore, Town Clerk."*

They stood resolutely by this pledge through the war. The number of men they furnished is not known. It was as many as was called for. The names are not all preserved; many have been already mentioned. In 1777, when Burgoyne was marching from the north, every able bodied man went out to meet him.† It was thought when he sent off Baum toward Bennington, that he meant to strike across the country eastward to the seaboard. The alarm was beat on the Sabbath day by the meeting house. Boys were sent to spread the call. One of them, a son of Robert Hamilton, seven years old then, was living three years ago and could tell of the errand he went on. He could remember, too, how there was left in that neighborhood but one, a lame man, who helped the women and boys gather in the corn on the farms. Mother and boy were little ready for the work. It was the year of the great sickness and the saddest autumn harvest our town has ever known. One was taken of nearly every twelve of all its inhabitants. And of the children there must have been buried one for every three or four.

The fear of invasion this year led to more apprehension concerning the resident tories. At a town meeting held Aug. 24th,‡ it was resolved "to proceed to some measure to Secure the Enemical persons Called Tories amongst us;" and the account goes on, "then the Question was Put Wheather

---

*Until the spring of this year, Consider Arms had been clerk. He had wished to be excused before the expiration of his term. But the town directed him to go on and keep the record; as if he liked it. He was a decided but not a violent tory. His connections with Deerfield may have helped to draw him that way.

†This turning out for a time of all that could bear arms has made it difficult to learn by the family traditions only who were the regular continental soldiers from the town. Some of those named as in the war were probably only out a short time. Of those called out in the fall of 1777 a part returned after hearing of the victory of Stark; while some went on to the Hudson and were present at the surrender of Burgoyne.

‡Some had by this time returned from the march to Bennington; and there were others remaining at home for disability.

we would Draw a line between ye Continent and Great Briton. Voted in the affiarmative. Voted that all those Persons that Stand on the Side of the Contanant Take up arms and go on hand and hand with us in Carrying on the war against our Unnatural Enemies, Such we Receive as Friends and all others treat as Enemies. Voted that the Broad alley be a line, and the South End of the meeting hous be the Continant Side, and the North End the British Side then moved for Trial and found 6 persons to stand on the British Side (viz.) Elijah Billings, Jonathan Oakes, Wm. Billings, Joseph Catlin, Joel Dickinson and Elias Dickinson. Voted to set a gard over those Enemical persons. Voted the Town Clerk Emmediately Desire Judge Mather to Issew out his warrants against those Enemical persons returned to him in a list heretofore." These six only, of the score or so of tories that may have been in the town, seem to have chosen to attend the meeting that day. They were less malignant than in some other towns. And there was little or no violence used against them. A sharp eye only was kept on them at critical times, and their guns were taken away. After the war, Capt. Arms, by much persistence, got his gun again in his own keeping.

In 1778 the town voted to accept the propositions made by the Continental Congress for a union between the states. The towns were of consequence in those early times. Both in this case and in deliberating a little later upon the adoption of a State constitution, the business was conducted almost as if the local organization had been an independent nation. There was no returning of votes for and against to be counted along with votes from other towns, as is now done. The town voted, bodily, one way or the other on the whole proposition, or if it saw fit, on each of its parts, accepting or rejecting; or advising to such modifications as were desired.

Throughout the revolutionary period the currency was in a very unsettled state. The government issued paper money to carry on the war. This caused inflation and high prices Our fathers, not wiser than others of their generation, undertook to check the rise by establishing fixed rates for work and

commodities. The following are specimens, from among many, of the prices settled upon. "Men's labor three shillings per day in the summer season;" "fresh Poark of the best quality," three pence per pound; "good grass fed beef," two pence one farthing; "Best Cheas" six pence; "good Spanish potatoes in the fall of the year" one shilling; "Yern Stockings of the best sort" six shillings "a pare;" "good Sap. berials" three shillings, and "all other cooper work in proportion;" "good common meals of Victuals at Taverns Exclusive of Sider" ninepence, and "other meals in proportion;" "Horsekeeping a Night, or twenty-four howers" ten pence; "shoeing horses all round, Steal, tow and heal," six shillings four pence; "good yerd wide toa cloth" two shillings three pence, and "other cloth in proportion;" "a man with a sufficient team to plow or drag shant exceed" six shillings per day; "hors travel" two pence "per mile;" "to pasturing a horse on good feed" one shilling six pence;" a yoak of oxen" two shillings, and all other creatnres in proportion." It is hard to keep the stream from rising while the rain continues to fall. This legislation did not prevent the town from subsequently paying Daniel Newhall fifteen dollars per day for "ten days riding to hire money" to pay soldiers; and twenty dollars for a man's work on the highway.

Near the end of the war it was voted in town meeting to ask the General Court for liberty to make a Lottery with Deerfield to raise money to build a bridge over Deerfield river. An item which I note for the comfort of those who are pained by the corruption of these degenerate days.

When independence came it did not bring at once prosperity with it. The war had made people poor; and they were poor before. Large sums of money had been called for. Many were brought into debt, and this, together with the depreciation of the continental money to almost utter worthlessness, caused great distress. The times came when without law a man worked a day for twenty cents in silver. Meanwhile, and out of these causes, arose the disreputable troubles connected with Shay's rebellion. Poverty and debts brought it on. The pressure of them is to be admitted in palliation.

But for the reason in what was attempted, impartial history and all sober reflection have pronounced it folly. Courts were to be broken up and governments overthrown that debts might not be collected. Yet the delusion bore away men of clear minds and of unquestionable patriotism. Malachi Maynard, Capt. Dinsmore, and our "Capt. Barefoot" and many others, mostly from the southern half of the town, went into the riotous and revolutionary proceedings. And there was great sympathy with the movement through the whole town; and a very few only resolutely opposed it. Along with much other action of the same sort it was voted, Oct. 24th, 1785, to instruct our representative to use his influence in the General Court "to have a Bank of Paper money emitted that shall sink one penny a pound per month." The clearness that belongs through all time to what is financial is in this. We cannot wonder that, meditating on such matters, the men of the south end concluded to rebel.

During all this period Conway was growing rapidly in population, both by natural increase and by immigration from abroad. Of those who came in were the Howlands—of whom we have the orator of to-day—with a pedigree straight from the Mayflower, the Wares and the Billinges, with Clary, Parsons, Childs, Field, Dunham, Hopkins, Bigelow, Hayden, Stebbins and Andrews, with very many others. The population of Conway in 1790 was 2092. There were but two larger towns in the county of Hampshire, embracing what are now the three river counties. These was West Springfield and Westfield. The rank of some of the principal towns was then as follows, West Springfield, 2367, Westfield, 2204, Conway, 2092, Northampton 1628, Springfield 1574, Greenfield 1498, Deerfield 1330. The figures for Conway throughout its first hundred years may here be given. Date of Incorporation, estimated population 200. 1769 estimated by Mr. Emerson between 400 and 500; 1776, 905; 1790, 2092; 1800, 2013; 1810, 1784; 1820, 1705; 1830, 1563; 1840, 1409; 1850, 1831; 1860, 1689. The number was at the highest between 1790 and 1800. The farm houses stood thickly over all the

hills. There were thirty on the road from the old meeting-house over Field's Hill and Popple Hill, to the Whately line. These houses were well filled withal; ten or twelve children being often found in one dwelling. The Schools also were large, much beyond what they are now. In the Broomshire district there were once nearly one hundred scholars; now there are scarcely twenty. As late as 1816 William A. Howland kept a school of more than sixty scholars in his own, the East side district, (late No. 2,) which district, having almost no children, has ceased to have a separate existence. These are but specimens.

At this period Conway, suitably to its position as a leading town, had its newspaper. It was the Farmer's Register, published weekly in the years 1798 and 1799, by Theodore Leonard. It was printed first in the house now occupied by Osee Adams, (then standing a little south-east of where the Baptist meeting house now is, and afterwards used as a tin-shop,) and later "a few rods north of the meeting house" in Pumpkin Hollow, in the building recently occupied by Lucy Severance. It had for its motto the lines from Thomson:—

> "Here truth unlicensed reigns, and dares accost
> Even kings themselves, or rulers of the free."

Both truth and error must in fact have "reigned" without license or other control, in Mr. Leonard's paper. He had no editorial sentiments, and published with a looseness whatever came to his hand, on all sides. Part was Federal, part Republican, part moral, part more thoroughly the opposite than would be tolerated in any paper now circulating among us,—which again it is hoped may comfort a little those that mourn for the times. As a specimen of the political discussions then springing up, I give here a few sentences from a "Political Dialogue," printed in the Register, for Nov. 10, 1798, and copied from the "Delaware and Eastern Shore Advertiser"; there being also printed with it a note from the "Dedham Minerva," out of which the whole was taken, deprecating the conclusion that "the editor is advocating the sentiments therein contained:"—

"*Ques.*—Who were our late common enemies?

Ans.—The British.

Q.—Who murdered in cold blood our sleeping citizens at the Paoli?

A.—The British.

Q.—Who now courts an alliance with and hugs to their bosom those same Englishmen?

A.—The Federalists.

Q.—Why do they do it?

A.—Because like them they adore a kingly government.

Q.—Who are the men who uniformly opposed the independence of the United States, and aided either openly or secretly the mercenary legions of George the Third, in devastating our devoted country?

A.—The Tories.

Q.—Who are the men that have co-operated with these Tories, adopted their political principles, and in concert with them pursue measures destructive of the rights and liberties of the citizens?

A.—The Federalists.

Q.—Who promised the farmers a *guinea* a bushel for their wheat, if this same treaty was ratified?*

A.—The Aristocrats.

Q.—Did they ever make good their promises?

A.—No, nor ever intended.

Q.—Who are the men who in their private and public conversations speak contemptuously of a Republican Government, and are loud in applauding Monarchy and Aristocracy?

A.—The Federalists.

Q.—Who are the men that cajole, and flatter, and deceive the people in order to obtain public appointments, and when in office brand them with the opprobrious epithets of *Ignorant Plebians, Swinish Multitude*, etc.?"

And under many more such heavy interrogations are "the Federalists" made to stand. It is plain to be observed that there is herein sounded the key-note on the Republican side, of the long strain of controversy that followed.

---

* The "British Treaty" of 1795, negotiated by Jay.

News from Washington was published in Conway in twenty days, and from London, sometimes in sixty, sometimes in ninety days. The advertisements were largely of stock, lost or taken up. Asahel Wood, the negro, gave notice to the people that he "proposed to discontinue ringing the bell but once a day, unless some encouragement was given him, by subscription or otherwise." The poet's corner is full of Delias and Clorindas, after the dull manner of all the poetry of the 18th century.

Mr. Leonard also printed in 1798, the Hymn book of Elder Goddard, already referred to.

With the growth of the town the Baptist Church had before this time been formed. It was organized Oct. 3d, 1788, with eleven male, and probably eighteen female members. The first meeting house was built in 1790 or 1791, south of the Capt. Arms house, and near the spot where the Conway Tool Shop a few years since stood. It was left unfinished, and was not occupied in winter. About the year 1810 it was removed to the place where the present house stands. This, the last house, was built in 1840. Amos Shevi appears to have been the first preacher. But the first pastor was Calvin Keyes, who was ordained Nov. 7th, 1799, and whose pastorate continued more than twenty years. During his ministry there were two extensive revivals, in one of which, in 1806 or 1807, there were added to the church fifty-five persons, and in another in 1816, forty persons. The church was disbanded March 24th, 1819, and re-constituted June 12th, 1820. Soon after this Rev. David Pease, who is with us to-day, became pastor. He has been minister of the church at three different times, amounting in all to ten years. During his first pastorate the church gained strength, but was still feeble, seldom raising more than $200 a year, for support of preaching. In earlier times it had withheld any fixed salary from its ministers, as a matter of principle. For the last eighteen or twenty years preaching has been sustained constantly. The whole amount now raised annually for church expenses, is $1000. The present number of members is eighty-eight. The pastor is Rev. J. J. Townsend.

This record of the Baptist church should not be passed by without reference to the ill feeling, now happily all gone, which once existed between the Baptists in our town, and the Congregationalists,-or supporters of the so-called "standing order." From early colonial times the general fact in law was that all citizens were taxed for the support of Congregational preaching. Some of the exceptions to this fact will soon be noticed. The working of this law necessarily stirred up bad blood; especially in the later periods, when "dissenters," as they were termed, began to be numerous. The Congregationalists, having been the founders of the colony, and having long had full and indeed almost exclusive possession, came to regard the land and the state as their own; and they looked on a Baptist minister as an interloper. In the quarrels that arose they were most in fault; as from the nature of the case they must almost necessarily have been. They have got out of this business to the most discredit and real damage,—as they deserved to. It is still remembered of that most excellent and ordinarily well behaving Christian, Parson Emerson, how being at Israel Rice's, where a Baptist Elder was preaching, he had to be shown the door of the house for his insolent manners. It is also to be allowed on the other hand, that there were Baptists who were not unwilling to be abused, for the use they could make of it in reproaches.*

The laws of that period have this partial justification only in the fact that our fathers in Massachusetts could not then have been expected to have learned the lessons laid up for the next age; and in the belief they had that religion could not flourish, nor consequently the institutions of civil society be maintained, unless all were compelled to aid in supporting public worship.

It ought also to be stated, since it appears not to be generally known, that provision had begun to be made long before, for relieving the hardships of conscientious "dissenters."

---

* This has been so in all like cases, and comes of universal human nature. That it was true to some extent among us, has been given to me from the memories of Baptists; and among others, several years since, by a no less valuable authority than the late Mrs. John Arms.

From a date earlier than the first settlement in Conway it has been legally possible in Massachusetts for a man who belonged to a Baptist society, and who worshipped with it, to secure the payment of his tax in that direction. It might go first, with all the rest, into the hands of the town treasurer; but there were means of getting it out again. Yet it is true that the bias of judges, and the prejudices of local officers, might often make this difficult. Moreover there might frequently arise a doubt as to the legal fact of the existence of the "dissenting" society, the certificate of membership in which was needed. Regularity of meeting, with preaching, was required. In our town this was doubtless for many years the legal point of difficulty which the Baptists encountered. The law of the State offered no other. In the neighboring town of Ashfield, concerning which so much has been said, this should not have existed. Morever it should be said that in Conway the hardships of Baptist tax payers were more than once relieved by direct vote of the town. That man whose vindication of his rights in his own house against Parson Emerson has before been mentioned, was one of those in whose behalf this interposition was made. This much has been said concerning the law on this point, in order that the errors of the past may be only correctly estimated, and that the good name in history of our Commonwealth may suffer no farther abatement than exact truthfulness requires. The successive steps by which the connection between town and parish was loosened, until in 1834 it was wholly broken up, need not here be traced. It is a sign of progress, and a matter of grateful recognition, that the temper of men is not now so tried or exhibited, and that the fellowship of Christians is not so broken.

There is a story of curious interest concerning certain Baptist apple trees said to have been taken in Ashfield in distress and sold in Conway for non-payment of minister's tax. Being led to suppose that this could not have been a legal business, and that apple trees could never by right of law have been taken for discharge of town taxes of any sort, and wishing to be confirmed in my belief in this point, I have

secured the opinion at length of my valued friend, the Attorney General of the Commonwealth.* He is clear in his statement that the law permitted nothing of the kind. Omitting the argument, I quote only some concluding portions:— "It follows as a legal consequence that they could never lawfully be distrained upon. The probability is no such thing was ever done. If it was a good action in law would have lain to recover damages. Since the deed was done so long ago I fear under the statute of limitation no legal remedy remains. But we can and you shall denounce the heartless tax-collector. * * * But you may rest assured no apple-trees were ever taken. Our ancestors were not fools. But even fools have an insight amounting to genius, as to what is exempt from seizure for taxes and debts. It is in this respect more than any other that the wisdom of the learned in the law is confounded by the teaching of the simple."

The clearest reasoning will not undo what may happen to have been done. But we are taught in what light the matter is to be regarded. That ancient Ashfield man of the lost apple trees is by no means deserving of our sympathy, but he should much rather be blamed for suffering the public law to be so violated upon himself. One of the trees reported to have been thus carried off, is now standing on the grounds of Horace B. Childs, Esq. I have tried the apples, and their taste is as if either the tree had not been removed at all, or had been illegally removed.

The population of the town, as has been said, was greatest near the close of the last century. It was at this period that there began the great outward flow of emigration from us to the westward, which has not ceased to the present time. It went first to Central and Western New York, then to Northern Ohio, then beyond to Michigan and Illinois, and then still further to Iowa, or wherever now the West may be. How many have gone is not known. But the descendants of these children of Conway towards the West must far out-

*Charles Allen, Esq., of Franklin County, who should have been born in Conway.

number those that still remain upon her soil. One may travel over all that region and rest morning, noon, and night, in the homes of these Conway men. Viewed in all its results the going out from us of this great emigration is not perhaps to be regretted. We may wish, however, that it had not been accelerated and indeed necessitated by the improvident husbandry of the first generations of farmers. The soil was thriftlessly drawn from and its riches spent. The steep and fruitful hill-sides were plowed and sowed, and suffered to be washed by the rains, often for many successive years, until they would yield no more. The effects of this wretched culture are still too plainly visible. The process of waste has been arrested; and it may be hoped it is being reversed. It is believed that the productive capacity of the soil is at present increasing rather than diminishing. As interested in the prosperity of the town we must regret however that so much of the best pasturing ground we have, in the east and south, is passing into the possession of non-resident owners.

It is to be said, moreover, that the men of this middle period of our history did not make in all cases the most profitable use of what the soil could produce. Enormous crops of apples were raised, which went into cider, and then into brandy. It seemed to be making rich those that sold, but it made poor more that bought, or that drank of their own production. There were probably fifty cider mills and upwards, and there were at the least six distilleries, all in operation at the same time. One of them consumed a thousand barrels of cider annually. Brandy took off much barn boarding, and overthrew many fences and men. Parson Emerson, in 1819, congratulated the town that it had "so few comparatively downright sots." Yet he speaks with earnestness against the evil. And there was need that the word "comparatively" should then be introduced. The change from that time, if it is not complete, is a great and happy one.

The first grist mill was built about the year 1767, by Caleb Sharp. Another was built in 1770 or 1771, below the Thwing place, in the north part of the town. There was also a third for a few years on Bear river, above the Macomber bridge.

Every one bolted his own grist at first, in a hand-bolt. Saw mills were in operation all along South river, and on some other streams. There were several tanneries, while the hemlock bark held out. One establishment of this kind is now in operation, located on South river, near the Post office, and owned by Wm. T. Clapp. Very near the site of this tannery Aaron Hayden set up a "fulling mill," about 1780. About 1797 Dr. Moses Hayden, with (his son-in-law,) R. Wells, made an addition of an oil mill. The cakes of meal rolled into the river, save as the boys took them to play "grindstone." In 1810 there was established here a broadcloth manufactory, and again a cotton mill; and with changes and disasters the concern was finally destroyed by fire, in 1856, under the management of B. W. Wright. The woolen mill of the Conway Manufacturing Company, incorporated in 1837, was built nearly half a mile higher up the stream. A larger one, which now stands, replaced the first not far from 1846. It was under the direction and subsequent ownership of Edmund Burke, whose name the upper village bears. And it has now passed into the possession of Edward Delabarre. Midway between these two is a cotton mill, erected in 1846, by Gen. James S. Whitney and Charles Wells, burned in 1856, while owned by L. B. Wright, replaced, and now owned by the firm of Tucker & Cook. These parties have built in 1866 a fine stone dam, making a large reservoir, a mile westward up the river. Three quarters of a mile below the Post office, Messrs. Tucker & Cook also own a cotton mill, erected in 1837, by Gen. Asa Howland. A large manufactory of tools was established in Burkeville, under the direction of Alonzo Parker, not far from 1845, about forty rods above the woolen mill. The building was burned in 1851, and the company removed to Greenfield. The South River Cutlery Company began operations in 1851, erecting a building in Burkeville, on the right bank of the river, toward the old center of the town. Here for four or five years were made knives, forks, and great losses, until the business was closed up, and the buildings at length mostly removed. Besides these the comb manufacture was formerly carried on by Dea.

Jonathan Ware, and by his sons, at the place now occupied by Lemuel S. Boies. And tin ware has been made from an early period, at one time largely in Sherman Corner, and since then at various establishments in the middle of the town. The Conway Stock and Mutual Fire Insurance Company began business in 1849. The Stock Company subsequently went to Boston, and to final grievous dissolution. The Mutual department remains and prospers. The Conway Bank has a Capital of $150,000, and has been in successful operation since 1854.

The first record of voting for Governor of the State, appears in September, 1780, soon after the adoption of the State Constitution. The record is on this wise:

Men's Names who ware Chosen for a Governor.	Number of Votes for the Same.
Honorable	
JOHN HANCOCK	45
JOHN ADAMS, ESQ.	1

For many years when John Hancock, patriot and republican, was Candidate for Governor, he took almost the entire vote; though on other offices there was division. As parties began to form near the end of the century Conway became Federalist. There are strong reasons for thinking that purely political considerations would not in our town, have led to this result. There were tendencies, from the time of Shay's rebellion, and from the revolution, looking in the other direction. But the supposed, or real, pointing of the great figure of Washington was towards the Federal side. And the dread especially of infidel sentiments in religion associated with the name of Jefferson, proved decisive here, as it did throughout most of New England. Yet there were Republicans in respectable numbers.* In 1804 the vote stood, Federal 134,

* They did not apply to themselves the term Democrat.

Republican 63.* In 1808 Gore, (Fed.) had 142 votes for Governor, and Sullivan, (Rep.) 123. In 1812 Strong, (Fed.) received 181, Gerry, (Rep.) 136. These figures represent the ordinary relative strength of the two parties. The town representatives were all one way. The first gap in the Federal succession occurs in 1824, when John Arms was chosen. But this was after the lines were broken, and while we were "All Republicans, all Federalists."

During the earlier years, embracing the period from the beginning of the century to the close of the war with England, the contest was carried on, as it was over all the country, with great zeal. There was also a degree of personal animosity which has not been equalled since, so far as relates to our town or this section of the country, in the history of our politics. Political feeling entered then far more than now into the relations of social life. Opposition of party between some families at times seriously disturbed neighborly intercourse. Political agreement, on the other hand, aided more powerfully perhaps than it has since, in the formation of friendly connections.†

Many incidents are preserved from those times, illustrating the liveliness of political feeling that then existed. When either party raised a "liberty pole," it was not an easy thing to keep the flag on its staff. Upon the day before a Fourth of July the Republicans lifted one in and above the elm tree by the Baptist meeting house. That flag they declared should fly undisturbed; and that the thing might be made sure, they set an armed watch through the night in the meeting house. But Jesse Severance walked carelessly under the tree and leaned

* A property qualification being required, the number of voters was relatively less than now.

† There was an instance of this in the very close friendship subsisting between the three active republicans, John Arms, Col. Joseph Rice, and Dr. Wm. Hamilton, with their families; and of which many recollections still remain. Wm. Hamilton died young, but not before he had shown himself conspicuously, both in his profession and beyond it, a man of mark. Joseph Rice lived also to but little beyond middle age. But John Arms was long among us, with his strong will and quick perceptions and unfailing memory,—one of the most remarkable men for native endowment that the town has ever produced.

against it, and Levi Parsons ran up from his shoulders, whereafter what seemed the one man walked leisurely away. But with the morning light the republican watchers saw not the flag of their country.

The adventure also of the old Deerfield gun into our town at this period, should be recorded. This gun is a legacy that the town had from the Indian wars. It appeared to some of our younger Republicans that, since Conway was early a part of Deerfield, and since Deerfield had become Federal, and since before in the revolution it was always near to being Tory,—it appeared to them that the cannon should be allowed a breath of different air. The unusual circumstance of the election in Massachusetts of a Republican Governor* greatly confirmed them in this impression. So it was that year that on the morning of the "old fashioned Election," or Inauguration Day, the voice of the gun was heard, deep and strong, and frequent, from the Conway hills. The Deerfield men listened and comprehended. But they also disapproved. They armed themselves and swarmed out in great anger upon the Conway road, Gen. Hoyt being military leader, and all together the posse of Sheriff Saxton. The report of the coming invasion spread, and a crowd was collected to hold the gun; or to see how the matter would go on. But the business grew serious, and the end was near to have been made in blood-shed. The cannon was carried into Wm. Redfield's boarding house.† "Bill Redfield" was of violent temper, and stood at nothing; and there were others with him of the same sort. They were ready to try keeping the house and the gun against all the Federalists of Deerfield. But the law looked the other way,—and so after reflection, did the more sober men of the party. The piece was finally surrendered; but with a distinct agreement that it should not be fired by the Deerfield men within the bounds of the town. So the old cannon went sullenly back along the

* Either Sullivan or Gerry.

† Now part of the long house on the hill, opposite and south-east from the Baptist Meeting House; and standing then on the same spot. The boarders were mostly workmen in the tin shop across the way.

road over which it had passed as it came up with a brisk step and sounding cheer.*

The contest over this gun has been continued in more recent times by the young men of Greenfield, which town was also formerly included in Deerfield. The right of the matter is clear, and has happily become well fixed by time. The ownership of the gun belongs with Deerfield only; and Deerfield has a right to keep it, while Conway and Greenfield have no right except to remove it whenever they can from Deerfield.†

The second war with England made little stir among us of a military sort, except that in 1814, when there was an alarm of British invasion on the coast, there went down a regiment from this section. The late Gen. Thomas Langley of Hawley, was in command as Colonel, and Gen. Asa Howland, of our town, was Major. This was "Gov. Strong's war." The British prudently determined to have no part in it.

---

* There are various accounts respecting the personal influences among the republicans, by which the keepers of the gun were at last, and with the greatest difficulty, prevailed on to give it up. The truth is that no single person secured the final result. Joseph Rice had been sent for at the beginning of the trouble, and had urged that the laws should be respected. John Arms concurred; yet there was that in him to which giving up came not most naturally; and it is clearly remembered that something of that quality came to light on this occasion. The opportune coming up at a later hour of Wm. Hamilton, decided the balance, inclining before, but still tremulously, towards peace. Altogether the escape from hard fighting was a narrow one.

† It was thought of as desirable that this ancient arm should be here with us to-day, to take a part in our celebration. It is due to the Deerfield authorities to say that they have spoken courteously of us in this connection, and are understood to have been willing to grant us the loan of the piece. It is allowed also that the gun has been well cared for by them, having been sacredly kept in the bottoms of rivers, and in the sub-soil of old fields. Notwithstanding it is reported to have gotten into rust, and to be like to split. It was said not to be best for this reason to ask for its use to-day. But the soul of the historian has nothing of rest, unless he passes down all that is true to the coming time. I must therefore record that it was reckoned by us a small matter that the instrument should be here, except it were honorably brought, according to the due manner of the gun. But, occupied as we were, and embarrassed also by the uncertainties incident to the before mentioned pious care with which the weapon is preserved, to proceed in that rightful order did not appear to be convenient. We must all hope that with the next return of our centennial commemoration, this failure of our present observance may be appropriately repaired.

When new political connections began to be made in the times of John Quincy Adams, and of Jackson, the town swung to the Whig side. Yet there was again a strong minority with what had then become the Democratic party. Questions growing out of the Temperance reform, entered here also largely into town politics. And between 1830 and 1840 the choice of representatives was influenced by these nearly or quite as much as by national politics. The voice of the town in the Legislature for most of these years was given against the reform. But in this respect that was an exceptional period. In 1840 the Presidential vote stood, Harrison, (Whig,) 171, Van Buren, (Dem.) 134. In 1844, Clay, (Whig,) 147, Polk, (Dem.) 119. In those years respectively, Dr. E. D. Hamilton and Capt. Otis Childs represented the town in the Legislature. In 1848, Taylor, (Whig,) had 132, Cass, (Dem.) 89. In 1852 Scott, (Whig,) 181, Pierce, (Dem.) 131.

Our townsman, Gen. James L. Whitney, whose presence we miss to-day, was on this Democratic electoral ticket. He had been representative in 1850, and he was chosen again in 1853. Saving these years all had been Whigs since 1838.

These were the days of "the Coalition," a species of union which I am not now able very exactly to describe, made in Massachusetts between the Democratic party and the "Free Soil" party, then rising in numbers. For several years our town was more evenly divided between Whiggery and Coalition, than it has ever been before or since on any other political issue. And as the choice of Governor frequently devolved upon the Legislature, no one having the popular majority then required, the contest for representative became active and exciting. There may be some of us still living who have faint recollections of those times. We may have heard also, of committee meetings late and early, of diligent study of the voting list, of hunting trips and cattle driving expeditions, planned for election day for patriotic young men and others, and of various reported chicaneries, said to have been devised for effect upon the doubtful ballot. These and such like things,—being unwilling to rest upon mere report,—I record not. But I willingly recall these traditions, and

the memories also of much Whig and Coalition feasting and merriment, in the narrow halls of the Conway Hotel, because there was good temper in it all; and because, looking back upon it from across the sterner days we have known, the sight is pleasing. May there be in the coming times contests for principles and laws and policies, or even for men, but not struggles for government and national existence itself. The passage of the "Nebraska Bill" in the spring of 1854, destroyed the national Whig party, weakened before, and brought into life the modern Republicanism. In 1856, Conway gave to Fremont, (Rep.) 139 votes, to Buchanan, (Dem.) 81. The vote for Governor for the same year stood, Gardner, (Native American, or "Know Nothing,") 129, Quincy, (Rep.) 104, Beach, (Dem.) 81. In 1860 all was Republican, Lincoln receiving 218 out of 260 votes. And at his re-election in 1864 there were given him 223, and to Gen. McClellan 62.

It needs not here to be marked that these were the years of war for the Union, and for Freedom. The shock of the opening fight, the shouts of the early enthusiasm, the days of gloom, the alternations of fear and of hope that followed, the steadfast purpose that did not change, the noise at last, crash after crash, as the rebellion fell, and ringing over all the mighty sound of triumph for Liberty and Union, proved to be inseparable, and both made certain to abide,—all these are hardly yet as of yesterday.

The names of the brave men who went forth from among us are here given, as they stand upon the Records of the Town.*

Date Enlistment.		Name.	Reg.		Remarks.
June,	1861.	J. Dickinson Allis.	Mass. 10th.		Died in service Jan. 5, '63.
"	"	Alonzo H. Warren.	"	"	
"	"	Welcome F. Cone.	"	"	Killed in battle May, '64.
"	"	Wm. H. Adams.	"	"	
"	"	Horace W. Graves.	"	"	Wagoner.
"	"	E. G. Hayden.	"	"	Discharged on account of sickness, 1861.
"	"	John P. Clark.	"	"	Re-enlisted in 1864.
"	"	Edward R. Gardner.	"	"	Killed at battle of Fair Oaks, May 31, 1862.

* This list was furnished by H. W. Billings, Esq., Clerk of the town.

Date Enlistment.	Name.	Reg.	Remarks.
1861.	F. E. Hartwell.	Mass. 10th.	Re-enlisted '64, 37th Reg.
"	Alonzo Bates.	" "	Wd. in bat. before Richmond, 1862. Dis. Jan. 15, 1863.
"	W. Rollin Smith.	" "	Dis. on acc't of sickn's, 62. Re-enlisted Nov. 1863, in Mass. 34th Reg.
1861.	Henry Bowman.	Mass. 20th.	
Aug. 1861.	Geo. F. Arms.	Mass. 1st Cav.	
"	Henry C. Allen.	" "	
"	Hiram A. Gray.	" "	
"	Orrin D. Remington.	" "	
"	Geo. W. Flagg.	" "	Promoted to 2d Lt. Re-enlisted 1864.
"	Tyler Harding.	" "	
"	Henry J. Wilder.	" "	Re-enlisted. Died of w'ds rec'd in bat. July 31 '64.
"	Chas. M. Smith.	" "	Pris. at Andersonville, Ga. Escaped Oct. 9, 1864.
July, 1862.	Baxter Harding.	" "	
"	Eliphalet L. Hall.	" "	
"	Albion F. Hubbard.	" "	Died in serv. June 19, '63.
"	Geo. Austin Abell.	" "	
"	Henry A. Stearns.	" "	
"	John W. Jackson.	" "	
"	Elias F. Bradford.	" "	
"	E. A. Burnham.	" "	
"	Sam'l Ware.	" "	Died at Andersonville, Ga., Sept. 1864.
Aug. 1861.	Francis A. Clary.	Mass. 31st.	Killed at Port Hudson, La., June 14, 1863.
"	John W. Goland.	" "	Re-enlisted 1864. Died April 24, 1865.
"	Sylvester M. Ware.	" "	
"	Adelbert Bailey.	" "	Re-enlisted 1864.
"	Pliny F. Nims.	" "	" 1864.
"	Chas. F. Wright.	" "	Dis. July 17 '63, disability.
"	G. H. Johnson.	" "	Re-enlisted 1864.
"	C. Geo. Wells.	" "	" 1864.
"	S. H. Dyer.	" "	
"	Wm. C. Maynard.	" "	
"	Liberty Burnett.	" "	
"	Edward Metivier.	" "	
"	James Johnson.	" "	Re-enlisted 1864.
"	John Island.	" "	" 1864.
"	Patrick Hayes.	" "	" 1864.
"	Fred. D. Howland.	" "	" 1864.
"	S. R. Walker.	" "	
"	James F. Hunter.	" "	
Sept. 5, 1864.	John White.	" "	
Aug. 1861.	Geo. W. Dinsmore.	5th N. Y. Cav.	Died pris. at Belle Island, March, 1864.
"	John Lannigar.	" "	Killed at Hanover, Pa., June 30, 1863.
"	Fred. Wrigley.	2d N. Y. Infy.	Killed at Battle Antietam.
"	Chas. Richardson.	Conn. Reg.	Dis. 1863. Re-enlisted.
July, 1862.	Silas N. Peterson.	Mass. 38th.	Died Nov. 10, 1862.
"	Ira N. Hitchcock.	" 34th.	
"	Peter Hackett.	" "	Dis. Dec. '62. Disability.
" " enlisted in		" 2d Cav.	Jan. 1864.
July, 1862.	Patrick Gallivan.	" 34th.	
"	Geo. H. Smith.	" 27th.	Dis. April 7 '63, disability.
"	J. W. Smith.	" "	
"	Wm. H. Averill.	" 37th.	Died Jan. 9, 1865.
"	Lyman A. Bradford.	" "	Dis. April, '63. Disability,
"	Sam'l Bigelow.	" "	" " "
"	Lucius W. Merrifield.	" "	

Date Enlistment.	Name.	Reg.	Remarks.
1862.	Fred. E. Rowe.	Mass. 37th.	D is. June 30, 1863, disability.
"	Otis F. Childs.	" "	Dis. 1863. Disability.
"	E. A. Blood.	" "	Taken pris. May 6, 1864. Supposed to be dead.
"	Geo. C. Johnson.	" "	
Jan. 1864.	Sumner Warner.	" "	Killed May 5, 1864.
April 6, "	John Connelly.	" 57th.	
" "	James H. Clapp.	" 32d.	Promoted to 2d Lieut.
June 3, 1863.	Horace Dill.	7th co. H. Art.	
Sept. 1862.	Fred M. Patrick.	Mass. 52d.	Capt. Res'nd Oct. 29, '62.
"	Horace Hosford.	" "	Promoted Capt. 1862.
"	O. P. Edgerton.	" "	2d Lieut.
"	Wm. Townsend, Jr.	" "	
"	E. W. Richardson.	" "	
"	H. G. Scott.	" "	Died at Baton Rouge, La. July 10, 1863.
"	Alonzo O. Sikes.	" "	Died at Baton Rouge, La., Feb. 11, 1863.
"	John W. Bradford.	" "	
"	E. W. Hamilton.	" "	
"	Manley Guilford.	" "	Died at Baton Rouge, La., April 22, 1863.
"	Wm. D. Sanderson.	" "	
"	M. S. Jenkins.	" "	
"	Henry C. Munson.	" "	
"	Patrick Manning.	" "	
"	Chas. E. Crittenden.	" "	
"	Chas. A. Holcomb.	" "	
"	William Watson.	" "	
"	Geo. F. Crittenden.	" "	
"	Wilson G. Field.	" "	
"	George Sheppard.	" "	
"	A. Judson Andrews.	" "	
"	Franklin B. Lee.	" "	
"	C. G. Townsend.	" "	
"	Nathaniel Bartlett.	" "	Died at Baton Rouge, June, 1863.
"	Geo. D. Braman.	" "	
"	Jas. S. Stebbins.	" "	Died at Baton Rouge, La. Aug. 3, 1863.
"	Henry Nye.	" "	
"	Wm. D. Allis.	" "	Came home sick and died Aug. 18, 1863. Never mustered out of service.
"	Wm. H. Clapp.	" "	
"	Marcus Howland.	" "	Died at Baton Rouge, La., Jan. 31, 1863.
"	Oscar Richardson.	" "	
"	Henry F. Macomber.	" "	
"	Medad Hill.	" "	
"	Charles Macomber.	" "	

Of men not residents, hired to send on the quota of the Town of Conway, there were 31.

In addition to the above, five men were furnished by the state, from the colored men, enlisted in Rebel states, on the quota of this town, and their bounties paid by the town.

The quota of the town was filled as called for. On the 1st Dec. 1864, the town had a surplus of five men, above all calls, and at the close of the war a surplus of eleven.

Of commissioned officers Conway furnished five.

The citizens of the town,—though political divisions still subsisted,—were united, with only here and there an exception, which I forbear to name, in the maintenance of the government and the defence of the national life. The patriotic determination approached nearer to unanimity than even in the first great war of independence. The women of Conway are meant to be included in these general statements. They were not behind those of any part of the country in abundant labors for the soldiers in the field, or in efforts of any sort to sustain the high and steady tone of public feeling and to keep the great purpose fixed.

To complete this review of our political history lists are here given of Representatives to the General Court, and also of the Town Clerks and Treasurers. These lists, though they have been re-examined in nearly every part, were made out as far as 1844 by Capt. Childs.

REPRESENTATIVES.

1776 Cyrus Rice.
1777. " "
1779. Jonathan Whitney.
1780. " "
1780. Oliver Wetmore.
1781. Lucius Allis.
1782. Prince Tobey.
1783. " "
1785. " "
1786. Robert Hamilton.
1787. " "
1788. Consider Arms.
1791. William Billings.
1792. " "
1793. " "
1794. " "
1795. Oliver Root.
1796. " "
1797. " "
1798. William Billings.
1799. Malachi Maynard.
1800. " "
1801. " "
1803. Reuben Bardwell.
1804. " "
1805. " "
1806. Capt. Bannister.
1807. " "
1808. " "
1809. John Williams.
1809. Isaac Baker.
1810. John Williams,
1811. John Williams.
1811. David Childs.
1812. Williams & Childs.
1813. Elisha Billings.
1813. David Childs.
1814. Billings & Childs.
1815. " "
1816. David Childs.
1816. Samuel Warren.
1818. Joel Parsons.
1821. " "
1824. John Arms.
1826. Ira Amsden.
1827. John Arms.
1828. Joseph Avery.
1829. " "
1829. Samuel Warren.
1830. Charles E. Billings.
1831. " "
1832. C. E. Billings.
1832. Darius Stearns.
1833. Billings & Stearns.
1834. " "
1835. C. E. Billings.
1835. John Arms.
1836. C. E. Billings.
1837. Phineas Bartlett.
1838. Christopher Arms.
1839. E. D. Hamilton.
1840. " "
1842. Otis Childs.
1843. " "

1844.	Nathaniel P. Baker.
1846.	John Clary.
1847.	" "
1850.	James S. Whitney.
1851.	Otis Childs.
1852.	E. Fisher Ames.
1853.	James S. Whitney.
1854.	E. Fisher Ames.
1855.	Edwin Cooley.
1856.	R. A. Coffin.
*	
1857.	Wm. C. Campbell.
1861.	Emory Sherman.
1862.	Franklin Pease.
1866.	Austin Rice.

From its Incorporation to the end of town representation in 1856 the town failed to send a representative in 24 years, including 8 years before 1776. For many years the town, and not the state, paid its representative; a circumstance which doubtless had weight in deciding the question whether to send.

TOWN CLERKS.

1767 to 1775.	Consider Arms.
1776 to 1783.	Oliver Wetmore.
1784 to 1806.	Oliver Root.
1807 to 1826.	David Childs.
1827 to 1836.	Elisha Billings.
1837 to 1841.	Otis Childs.
1842.	Otis Leach.
1843 to 1851.	James S. Whitney.
1852 to 1854.	E. F. Ames.
1855.	Eurotas Wells.
1856 to 1861.	Franklin Childs.
1862 to 1867.	H. W. Billings.

TOWN TREASURERS.

1767 to 1775.	Consider Arms.
1776.	Elisha Amsden.
1777 to 1783.	Benjamin Pulsifer.
1784 to 1796.	Malachi Maynard.
1797 to 1799.	John Williams.
1800 to 1811.	Malachi Maynard.
1812 to 1815.	Elisha Billings.
1816.	Malachi Maynard.
1817 to 1840.	Phineas Bartlit.
1841 to 1845.	Anson Shepherd.
1846 to 1849.	Wm. C. Campbell.
1850 to 1851.	Gurdon Edgerton.
1852.	T. S. Dickinson.
1853.	Gurdon Edgerton.
1854 to 1855.	T. S. Dickinson.
1856 to 1863.	†Gurdon Edgerton.
1864 to 1867.	H. W. Billings.

The Physicians living and practising in Conway have been as follows: Doctors Moses Hayden, Samuel Ware, —— Kittredge, R. Wells, ——Halloway, Wm. Hamilton, George Rogers, Washington Hamilton; and E. D. Hamilton, who is now in practice. And of the homœopathic order: Dr. H. A. Collins, Dr. Wilson; and Dr. D. T. Vining, who is still practising. There have gone abroad from us, Dr. Joseph Emerson,

---

*At this point the "District System" was introduced, to the great injury, it is to be feared, of the smaller towns. The names that follow are of District representatives, residents in Conway.

† Public money failed here to be accounted for.

son of John Emerson, and Doctors Eben Wells, Elisha Clark, Wm. Billings, Lyman Bartlett and Oliver D. Root.*

Of resident lawyers the town has had Wm. Billings, father and son; Albert Clark, now of Independence, Iowa; and for a short time, Edward P. Burnham, now of Saco, Me. It has sent abroad a larger number. Among them are Wm. Maynard, son of Malachi, and inheritor of his father's strength, going to central New York, and not now living; Moses Hayden, Judge in New York, and not living; Samuel Eliot Perkins, Judge in Indiana; Henry Billings, Judge in Illinois, and first Mayor of Alton; Israel Billings, late of Hatfield; Caleb Rice, first Mayor of Springfield; Lincoln Clark of Chicago; Harvey Rice of Cleveland, Poet of to-day; Charles Baker, not living; Wm. Howland of Lynn, and Wm. Whitney.

The following is a list of ministers originating in Conway. Those marked with a star are not, or are supposed to be not, now living. (Names of resident ministers already referred to in appendix.)

Of Congregationalists, Joel Baker*; Abel B. Clary*; Stalham Clary*; Dexter Clary of Beloit, Wis.; David Dickinson*; Harrison G. O. Dwight,* long a missionary in Turkey; Samuel M. Emerson,* son of John Emerson, and minister in Heath; Samuel Fisher, D. D.*, brought to Conway when a child; Wm. Fisher,* given to Dea. John Avery; Joseph K. Ware* and Samuel Ware*, brought to Conway when young; Daniel Rice, D. D., removed early to Charlemont, and gone to Indiana; Richard S. Billings, minister in Shelburne; Edward W. Root; Adams Nash; Augustine Root, Wm. F. Avery. Of Episcopalians, John Avery brother of Dea. Joseph Avery, and Merchant Huxford. Of Methodists, (Chester) Field and Increase B. Bigelow. Of Baptists, Foster Hartwell, and probably others. Of Unitarians, Luther Hamilton. And of Universalists, W. Wilcox and Otis W. Bacon.

---

*I am far from regarding this enumeration of men who have entered the learned professions from Conway as complete. There may even be omissions of conspicuous names. It is a matter depending in much on accidental recollection, or forgetfulness. There may also possibly be errors other than those of omission. As to deaths, especially I am without full information.

Passing out of these professions, the remarkable men of Conway are so numerous as to be beyond reckoning.*

I am, however, able to give a list of conflagrations, which I hope will be found to include nearly or quite all that have occurred. We are indebted again to Capt. Childs for a part. Dwelling houses have been burned belonging to the following persons: Nathaniel Marble, Heman Hitchcock, Luther Boyden, Consider Bond, Samuel Ware, Zelotus Bates, Josiah Halloway, Sally Murphy, S. P. Sherman; and the boarding house of Tucker & Cook. Other buildings burned have been Tucker & Jones' store, two grist mills, both on the site of the present mill, Christopher Arms' shop, Levi Gunn's blacksmith shop, David Newhall's shop, Jerry Severance's blacksmith shop, Aaron Colton's blacksmith shop, three school houses, the academy building, Edwin Burke's first woolen mill, the Conway tool shop, L. B. Wright's cotton mill, and the old fulling oil, wool and cotton mill near the post office.

There are sixteen farms that are still occupied by the descendants of the first owners and occupants. I give the names in the family down to the present owner. The farm of Jonas Rice, Joel, Calvin, Joel; of Josiah Boyden, Josiah, Josiah, (owned and tilled, but not lived on); of John Wing; (owned but not lived on by him), Isaiah, Lucius B.; of Consider Arms, in Hoosac (not lived on by him), Henry, Consider; of Israel Rice, Joseph, Austin; of Theophilus Page, Levi, Elijah; of Timothy Thwing, where the venerable Amariah, his son, still lives; of Samuel Newhall, James, Austin, Joseph; of Jabez Newhall, Bethia, wife of Daniel Rice, Rodolphus; of Solomon Field, Joel, Consider; of Isaac Amsden, Ira, Minerva, wife of Walter Guildford; of Consider Arms, John, Elijah; of Richard Collins, (but not kept uninterruptedly

*I am not able to give a list of college graduates, nor to speak of the Conway men, six or seven in number, who have been Instructors in Colleges. As to the enumeration of natives of our town who have proved eminently successful in various departments of business, it would have been too difficult to tell where the long column should end. Of civil engineers, Joseph Avery, son of Dea. Joseph, and not now living, is entitled to mention as having gained distinction. Chester Harding, the Painter, was born in Conway; but no more, and the town has no further claim upon him.

in the family,) Erastus, Hiram; of Malachi Maynard, occupied by Zelotus Bates, husband of his late daughter, Lydia, and by his daughter Lucy; of Abel Dinsmore, John, Alvan; and of Lucius Allis, Solomon, John. Three or four more might be added by counting those who, though perhaps the first clearers and tillers of their farms, were not early either in occupying or owning them.

Few even of the families of the children are where their fathers were. From these and from all the ancient places the fathers and the mothers themselves have long since passed. Of the second generation there remain with us a few, a number too quickly counted, and too soon to fail from counting. In the third rank are our elder men and women, looking toward the declivity of life. We of middle age are in the fourth. They of the fifth and sixth generations are coming swiftly on and will soon occupy alone, in their brief possession, these seats of the fathers. The moral lessons that belong to the occasion, and the higher reflections it may suggest, are appropriately left to be brought before us to-day by another of the sons of Conway. Here its history ends. Our town has given to those who have lived here before us her fresh air, her clear springs and streams of water and her hearty soil. She has set their homes on her pleasant hills, and has kept them in plenty and in peace. She has furnished for them the opportunities of knowledge; she has called them to the duties and comforts and hopes of the christian religion; and she has taken them, when their course of nature failed, to their last earthly rest within her bosom. Upon those who will come after us she will bestow the same, and, we may hope, enlarging bounties of the present life; and she will set before them with increasing care, we may confidently think, the light of that same precious faith which may bring both them and us to the land that does not change the generations of its people, and from whose established homes the blessed inhabitants "go no more out forever."

APPENDIX.

Extracts from the Diary of Rev. John Emerson.*

1799.
January.

1. Endeavored to begin this year in a religious and pious manner, by a renewed dedication of myself to God, imploring the forgiveness of my multiplied and aggravated offences, thro' the infinite merits of the Redeemer, and begging for grace to live more circumspectly for the future. By profession I am a Christian and a Christian minister, but Oh! how unworthy this honor, and how inconsistent has my spirit and deportment been with that high and sacred character.

   This day went with one of my sons to Deerfield to attend the opening of the Academy erected there. Mr. Lyman of Hatfield, preached an ingenious sermon, from these words in Prov. 12, 8:—"A man shall be commended according to his wisdom." Weather cold and stormy, yet there was a large collection of people from the adjacent towns. Dined at Esq. Saxton's, and returned home in the evening.

2. These days attended to reading and the common
3. concerns of the family. Had many anxious and desponding thoughts respecting my outward circumstances. I desire to put my trust in God.

4. Spent part of the day and evening in study for the Sabbath. Visited P. M., at Benj. Wells.

5. Spent in preparing for Sabbath. Weather clear and extreme cold.

---

* These fragments, which will be found in part curious, and possessed of more than personal interest, were kindly furnished by John M. Emerson, Esq., of New York City, grandson of John Emerson.—C. B. R.

1799.

January.

6. Preached from 1 Pet. 3: 7,—as being Heirs together of the grace of life, etc. Had little freedom and enlargement in speaking. How much have I to bewail a lifeless spirit and the want of love and zeal in my Master's glorious cause. Weather remains exceeding cold.

20. Preached at Sunderland, by an exchange with Mr. Holman. A. M., fr. Ps. 110: 3,—"Thy people shall be willing in the day of thy power." Administered the Sacrament. P. M., preached from Rev. 1: 16,—"Out of his mouth went a two edged sword." Carried comfortably thro' the exercises. Was somewhat enlivened and enlarged. There appears to be a remarkable attention among this people.

23. Attended a marriage at Julius Allis'.

February.

5. Went to S. Hadley to attend association. Dined at Whately, and met ministers in the evening at Mr. Hayes'.

6. A. M., attended to questions, etc. P. M., public lecture. It fell to me to preach, and from Prov. 2: 3, 4, 5. Returned to Conway in the evening.

19. Went to Shelburne to attend the ordination of Mr. Packard. The Council sat till three o'clock at night.

20. Proceeded to the ordination, which was attended with decency and order. I was myself called to preach the sermon, and was greatly uplifted in the service.

April.

1. Attended April meeting for choice of Governor, etc

16. Went to Greenfield on business. Lodged at Mr. Newton's. About midnight was alarmed by the cry of fire. Rose from bed and saw Mr. Chapman's house and store consumed by the raging element. Thro' the exertions of the people the furniture and some part of the buildings of Mr. Chapman were saved, and by the good providence of God no lives were lost.

May.

23. Set out on a journey to Boston. The occasion of this journey was a circular letter from the Boston Association to the several Associations in the State, inviting them to delegate one or more of their number to meet in Boston on the day preceding the general election, to consult on the present critical

1799.
May.

and alarming state of our country, and to devise means for the suppression of infidelity. Rode this day as far as Greenwich, dined at Mr. Parsons, of Amherst, and lodged at Capt. Rich's in Greenwich.

24. Proceeded on my journey, dined at Mr. Avery's in Holden, and reached Harvard. Lodged at Dea. Whitney's.

25. Rose early, breakfasted at my kinsman's, Mr. Emerson's, and went on as far as Concord by noon. Was persuaded contrary to my intention to stay with Brother Ripley over the Sabbath.

26. Lord's Day. Preached for Mr. Ripley. Had some freedom and satisfaction in the public services of the day. Preached to the acceptance of many, and I hope some profit.

27. Set out early from Concord, and took breakfast at Dr. Osgood's in Medford, and arrived at Malden in safety after a pleasant and prosperous journey. Found my sisters well and living together in harmony which afforded me much satisfaction.

28. Went to Boston. Called on Dr. Morse at Charlestown, who received me with great cordiality and christian friendship. Met with the ministers at the Court House in Boston, on the business specified in the letter from the Boston Association. There were present nearly twenty ministers from various Associations. * * Agreed on two addresses, one to the people of the respective congregations, and one to the General Court, and appointed committee to draft said addresses, Drs. Tappan, and Emmons.

29. General Election. Attended adj. meeting of delegated ministers. Committee reported draft of addresses. Attended divine service at the Old Brick Church. P. M., attended the Convention. The addresses were largely debated, strongly opposed by some and warmly advocated by others. Returned to Malden.

30. Went again to Boston. After further debate Dr. Thatcher moved to address the clergy, and that the address before us should be so altered as to apply to them. This motion was unanimously adopted. The other address designed for the Legislature was rejected. Adjourned to Dr. Thatcher's meeting house where Mr. Forbes preached a sermon from 2 Cor. 6: 3, 4. A collection was made for indigent widows and orphans of ministers. Collected 156 dollars.

1799.

Juue.

3 Set out early on my return. Dined at Concord. Drank coffee at Harvard, and proceeded to Boylston. Lodged with Mr. Nash the minister.

4. Proceeded on my journey in the morning 13 miles, and breakfasted at Rutland public house. Rode to Greenwich. Called on Widow Collins and Mrs. Stetson in Hardwick. Put up at Dea. Rich's in Greenwich.

5. Rose early and proceeded on my journey 12 miles. Breakfasted at Mr. Draper's. Called on Esq. Strong at Amherst, and arrived at my own house in Conway at one o'clock, after a pleasant and prosperous journey. Found all well. The Lord has carried me forth and returned me safely, for which I desire to praise his blessed name.

18. Went to Northampton and put my son Charles as an apprentice with Mr. Dickinson.

September.

15. Lord's day. Preached A. M., from John 15 : 5,—"I am the vine, ye are the branches." P. M., from Heb. 11 : 7,—"By faith Noah," &c. Both old sermons, not having finished my new ones.

November.

7. An ordination of a Baptist minister was attended to-day in town. Did not myself attend.

December.

3. Went to Charlemont to the installation of my-son-in-law, Joseph Field. In the evening the Council convened, etc.

4. Attended the Installation. Preached from Heb. 13 : 17,—"Obey them that have the rule over you."

29. Lord's Day. Preached from 2 Sam. 1 : 27,—"How are the mighty fallen," on the occasion of the death of Gen. Washington.

1800.

January.

1. This day we had much company. In the evening married a couple; rec'd $1.25 fee. Mr. S. Lee brought a present of a cheese, about the value of a dollar.

2. Attended company. Bought cheese of Dea. Ware, value of $1,17. Dea. Ware brought a present of a piece of beef, value about 20 c.

3 Attended to study. Bot. Rum, 50 c.

4. Spent in preparatory study.

6. Avocations. Went to several places on business. In settling accts with Dea. Ware found a balance in his favor of $4,10, which he generously gave me,

1800.
January.

and cancelled the acct. Lent $6,00 to Mr. Russell for one week.

8. This day was consecrated by this town to the memory of Gen. Washington. Great funeral honors were paid by a solemn procession, &c. The people assembled in the meeting house, where prayer was made, and singing, and an oration was delivered by Mr. Samuel Fisher.

9. In the evening went to Mr. Hayden's to attend the marriage of his daughter Sally, to L. Root, fee $1,25.

23. Returned from Charlemont. Married three couples, fees, $6,25.

March.

25. Visited Capt. French's family with Dea. Root, with a view to attempt a reconciliation in that family, where there has been great contention and disorder.

May.

5. Attended the lecture preparatory to the Sacrament. After divine service attended a Church meeting where Lemuel Billings presented a paper containing his reasons why he cannot hold communion with the Church. Labored a great while to convince him of his being in an error, and to dissuade him from pursuing his purpose of being dipt and joining the Baptists, but to no purpose.

An Account of Expenses, &c., this year:*

1799.		
Jan. 3.—Oil Cake of Hayden, 50c.; 3 sheets large paper, 6,	$	56
5.—For spinning by Polly Nash, 12 runs,	1	00
6.—2 lbs. of butter, 14c.; hatchelling flax, by Scipio, 12,		26
12.—Pair Shoes for myself, Mr. Stow,	1	50
17.—Killing hog, by Asahel,		17
19.—Pint Rum at Bardwell's store,		20
Feb. 4.—Postage for letter,		17
7.—3 yards broadcloth, $3,33,	10	00
April 1.—Bot. a cow of Capt. Tobey,	15	66
12.—Pruning apple trees by Capt. Hall, endorsed on his note,		67
26.—A day's work by a woman taylor,		25
27.—Equipping John for training,	2	25
May 2.—Bot. a plough, 6,17, pd 3, and gave note for 3,17, to be paid the 1st of next Nov.	6	17
20.—Expenses to Boston and from there,	2	16
July 2.—2 qts. Rum, Williams,	1	50
Aug. 1.—2 qts. Rum, Bardwell,		75

* If the items given show fairly the whole balance, Mr. Emerson was doubtless enabled to dismiss the "desponding thoughts" with which he had began the year.

Income by salary, grant, presents, perquisites, &c.

CONTRA.

Jan.	Salary, $266 67; Grant, 100 00,	$366 67
5.	—Piece of beef from Benj. Wells.	34
7.	—Spare rib, Isaac Baker,	25
8.	—Work by team for Loomis,	50
10.	—Marriage, Benj. Lee to E. Wheat,	1 00
	Present from Dea. Root, spare rib,	25
12.	—Recommendation of A. Amsden, to teach school,	25
	Pork, present from Mr. Stow,	50
17.	—Sold 284 lbs. pork,	16 64
Apr. 1.	—A lamb,	50
8.	—Loin of veal from Dr. Ware, present,	34
11.	—Flour, Esq. Billings, present,	1 00
25.	—Marriage, M. Nims to M. Bartlett,	1 10
	Sold a pair of Steers,	25 00
May 14.	—Present of a saddle from Capt. John Bannister,	8 00
Oct.	38 barrels cider,	32 00
	60 bushels Indian Corn,	30 00
	Sheep, 3 Marriages,	6 00

List of Ministers who originated from Conway.

CONGREGATIONAL.—Joel Baker, Elisha Billings, Richard S. Billings, Abel B. Clary, Dexter Clary, Stalham Clary, David Dickinson, Harrison G. O. Dwight, (Missionary,) Samuel M. Emerson, Samuel Fisher, William Fisher, John A. Nash, Edward W. Root, Joseph K. Ware, Samuel Ware, William Ware, Sylvester Hovey, William F. Avery, Augustine Root, Charles B. Rice, Charles H. Wheeler.—21.

BAPTIST.—Josiah Goddard, Calvin Keyes, Foster Hartwell, Edmund H. Smith, Horace Jenkins, (Missionary.)—5.

EPISCOPAL.—John Avery.—1.

METHODIST.—Increase R. Bigelow.—1.

UNITARIAN.—Luther Hamilton.—1.

UNIVERSALIST.—Otis W. Bacon, W. Wilcox.—2.

Minister's Wives who originated from Conway:

Sabra Emerson,	Married	Rev.	Joseph Field,	Unit.
Bethiah Ware,	"	"	Moses Miller,	C.
Sally Ware,	"	"	William Barney,	C.
Elizabeth Tobey,	"	"	Josiah Goddard,	B.
Louisa Billings,	"	"	Ezekiel Russell,	C.
Mary Billings,	"	"	Ogden Dwight,	C.
Abby Billings,	"	"	Mr. Young,	C.
Jernsha Billings,	"	"	Bela B. Edwards,	C.
Louisa Dunham,	"	"	Lucien Farnham,	C.
Olivia Dunham,	"	"	Romulus Barnes,	C.
Minerva Nash,	"	"	Henry Eastman,	C.
Sophronia Hall,	"	"	Increase R. Bigelow,	M.
Martha Arms,	"	"	Horatio N. Graves,	C.
Julia Ann Ames,	"	"	Dwight Ives,	B.
Harriet Arms,	"	"	Charles E. Sylvester,	C.
Achsah Stowe,	"	"	James H. Coley,	B.
Maria Wheelock,	"	"	Foster Hartwell,	B.
Ada C. Coffin,	"	"	Adoniram J. Chaplin,	B.
Alma Bartlett,	"	"	Mr. Wilcox,	Univ.

Mary Stearns,	Married	Rev. Mr.	Frary,	B.
Julia Cooley,	"	"	Thomas S. Norton,	C.
Abby Clark,	"	"	Jared Stone,	C.
Mary Clark,	"	"	J. Adams Nash,	C.
Mary Clark,	"	"	Mr. Rossiter,	C.
Mary H. Emerson,	"	"	Royal Reed,	C.
Mary Avery,	"	"	Robert M. Loughridge,	C.
Paulina Avery,	"	"	Oscar L. Woodford,	C.
Hannah Clark,	"	"	Gideon Dana,	C.
Armenia Pulsifer,	"	"	Samuel Skinner,	Univ.
Elizabeth Ware,	"	"	Theophilus Packard,	C.
Elizabeth Clarke,	"	"	Thompson,	C.
Martha Baker,	"	"	William Carruthers,	C.
Lucy Harris,	"	"	Edwin P. Parker,	C.
Sabra Adams,	"	"	H. H. Benson,	P.
Elizabeth Billings,	"	"	Hiram Meade,	C.
Emily Meekins,	"	"	William Arms,	C.

C. indicates Congregational; B. Baptist; M. Methodist; P. Presbyterian; Unit. Unitarian; Univ. Universalist.

NOTE.

On page 17 for "in later years," read *the later year;* and in the sixteenth line, for "occupied" read *unoccupied.* Page 18 for "authors" read *author.* At page 23 understand that Elijah Wells lived upon the H. B. Childs place. Page 33, after "coming century," insert *to.* Page 39, for "times" read *time.* Page 71, for "Adams Nash," read *John Adams Nash.* And add to list of Congregationalists, *Chas. H. Wheeler,* and of Baptists, *Josiah Goddard, Calvin Keyes, Edmund H. Smith, and Horace Jenkins,* (Missionary.)

There has been some misapprehension touching the ministerial statistics, referred to on page 30. The omissions from the body of the history are perhaps to be regretted, though the facts will doubtless appear in the report of proceedings at the table. For convenience of reference I here append a list of Congregational pastors:

John Emerson, settled Dec. 21, 1769; Deceased June 26, 1826.

Edward Hitchcock, D. D., LL. D., settled (colleague,) June 21, 1821; Dismissed Oct. 25, 1825.

Daniel Crosby, settled Jan. 31, 1827; Dismissed July 24, 1833.

Melancthon S. Wheeler, settled June 19, 1834; Dismissed Aug. 18, 1841.

Samuel Harris, D. D., settled Dec. 22, 1841; Dismissed Feb. 11, 1851.

George M. Adams, settled Sept. 18, 1851; Dismissed May, 1863.

Elijah Cutler settled Sept. 9, 1863.

The corresponding list for the Baptist Church, once prepared, is not now at hand.

C. B. R.

After the Address was concluded, the following Ode, written by George Howland, Esq., of Chicago, Illinois, a native of Conway, was read by Rev. Geo. M. Adams, of Portsmouth, N. H.

O come, all ye sons of old Conway,
  Nor stay, ye fair daughters, away,
And let us with true hearts united
  Observe this centennial day.

We'll speak of the deeds of our fathers,
  Who wrought for us more than they knew.
And never forget those brave mothers
  Who wrought with them faithful and true.

They plowed on the plain and the hill-side;
  Their axe rung in forest and glen;
They planted the church and the school-house,
  And reaped a rich harvest of men.

Regarding a man as a brother,
  They bowed not to mortal the knee;
The banner they dyed in their life-blood
  Now waves o'er America free.

Then let us be true to the manhood
  They suffered and toiled to defend,
And pledge ourselves here, o'er their ashes,
  That we will be true to the end.

Hon. Harvey Rice, of Cleveland, Ohio, a grandson of Cyrus Rice, the first settler of Conway, then delivered the following Poem:

POEM.

BY HARVEY RICE.

1

When Nature, with a skillful hand,
  Moulded to shape these billowy hills,
She clad in forests dark the land,
  And penciled it with silver rills;
And with a scarf of lovely blue,
  She bound the mountain's Regal brow,
And touched it with a magic hue,
  Whose spell is flung around us now!

2

And still, within this narrow vale,
  Where beauty sleeps in cradled rest.
She bids the River pour his wail,
  In unison with memories blest,
Here every whisper seems to breathe
  Of other days where'er we tread:
While yonder graves, moss-grown, bequeath
  A silent message from the dead!

3

Here saintly forms before us pass,
  Arrayed in bright celestial beams,
Like visions seen in memory's glass,
  Whose smiles enchant our earthly dreams.
What though a Century has flown
  Since first our fathers hither came,
We see their faces—in our own—
  And kindle still their altar's flame!

4

And still 'mid shadows dimly trace,
In every vale, hill-top, and glen,
The hearths they trod with manly grace,
And still revere those godly men.
The men, who braved a savage foe,
And prostrate laid the forest's pride;
Who thought it quite enough to know
God's will and take it for their guide.

5

The men who reared the sacred fane,
And cherished schools throughout the land;
Who sowed broadcast the precious grain,
Which fell not in the barren sand;
But lives in hearts, whose quickening zeal
Responded to a Nation's call;
Brave hearts, that still but kindly feel
For others' woes whate'er befall.

6

Yes, loyal hearts, that will defend
The stars and stripes, where'er they wave;
And pray that blessings rich descend
On those whom God to freedom gave!
If, from their graves, our sires could rise,
And see what changes time has wrought,
Think you, they would believe their eyes,
In this fast age of daring thought?

7

An age whose genius, wide in sweep,
Commands the lightning's fiery tongue
To speak its errands o'er the Deep,
From world to world together flung,
And fearless guides the hissing car,
And speeds the ship on every sea;
Yet makes high aims its polar star,
And shapes anew Man's destiny!

8

And yet how blest were days of yore,
Ere mad ambition sought to reign;
When men laid up in heaven their store,
Nor worldly honors cared to gain;
When here, devout, both age and youth,
As rang the solemn Sabbath bell,
Convened to hear the gospel's truth,
And drink the waters of its well.

9

When none were slaves to fashion's art,
Nor with new doctrines were perplexed,
When sermons long could mend the heart,
And every child repeat the text!—
O happy days! when we were young,
When o'er these hills we trod the way,
Blithe as the morning lark that sung,
In daisied meads, his roundelay.

10

Even yet, like fairy land, appear
The shelving rock and haunted glade,
And chestnut groves to childhood dear,
Where oft our footsteps we delayed,
And gathered gifts which Nature gave,
As, at our feet, they caught the eye
While autumn winds that fitful rave
Swept through the trees with sullen sigh.

11

Yet 'mid the windings of the hills
And 'mid the shadows of the vales,
How sweet the music of the rills,
Which still the pilgrim's ear assails!
Though strangers in our Native Land,
A welcome greets us without guile;
The hills extend a friendly hand,
And valleys woo us with a smile.

12

Like old familiar friends they seem,
The mystic pine, the mountain peak,
The dreamy vale, and plaintive stream,
That still to us in whispers speak.
Thus, pilgrim-like, we come, and glean
The golden memories treasured here;
Yet feel that time can never wean
Our hearts from scenes so fair and dear!

13

Beneath these same o'erarching skies,
Once more we look with pure delight,
On sunny spots that charmed our eyes,
And sportive fields that trod our might.
With joy we hail the homestead old,
And still recall, as time departs,
A mother's love that ne'er was told,
Yet, cherished, lives in filial hearts.

14

That mother's love—that soul athirst—
  That saintly tear—that lifted eye—
That lisping prayer—that childlike trust—
  That budding hope— say, can they die?
No!—never—never—but shall live,
  And breathe an incense still divine;
No holier gift hath God to give,
  Nor holier memories, yours or mine!

15

In vain we ask for friends once dear,
  Once bound to us by genial ties;
Whose sacred dust but claims a tear,
  Where each in lowly slumber lies!
Yet, 'mid the gloom of by-gone years,
  Still lingers here and there a star,
To cheer our steps and stay our tears,
  Like beacons gleaming from afar!

16

Ha! there it stands adown the glen—
  That school-house old—with knowing looks;
Where blows did more to make us men,
  Than all the lessons taught from books!
Along these vales, 'mid sun and showers,
  Still laughs the brook, whose brood was coy,
Where oft we trolled the line for hours,
  When even a nibble gave us joy!

17

Yonder we roamed the mountain-side,
  And sought to win a marksman's fame,
With gun that sent its echoes wide,
  Yet, scattering, missed the nimble game!
In halls where music thrilled the breast,
  We tripped the "light fantastic toe,"
And, with the smiles of Beauty blest,
  Thought earth a paradise, you know!

18

Perchance, with heart that knew not grief,
  Beneath the moonbeam's witching ray,
We breathed a word sincere as brief,
  And only feared that one word—nay!
But where are now the favorite few,
  Who shared, amid these kindred hills,
Our youthful sports and friendships true,
  Nor dreamed of life's impending ills?

19

Gone!—gone!—to realms beyond the stars,
Where fairer scenes regale the sight,
Where Truth her gate of pearl unbars,
And pours her rivers of delight!
God bless the land that gave us birth,
Her many sons and daughters fair;
The dearest land of all the earth,
Where first we breathed the mountain air!

20

When years—a hundred more have rolled,
A race unborn will note the day,
And speak of us as men of old,
Who left their footprints on the way.
Yet they, who live for God and truth,
The test of time need never fear;
For they shall live in bloom of youth,
Immortal in a brighter sphere!

Old Hundred was then sung by the audience, after which the following Oration was delivered by WILLIAM HOWLAND, Esq., of Lynn, Mass.

MR. HOWLAND'S ORATION.

ORATION.

Mr. President, Ladies, and Gentlemen:

We are met to welcome the hundreth anniversary of the birth of our native town into that great family of towns, clustered so thickly around the hearth-stone, and embraced so lovingly within the arms of our good mother, the blessed old Commonwealth of Massachusetts; to exchange our congratulations on the auspicious rounding out of the century since a handful of settlers were here first dignified with a separate municipal existence; some of us returning after years of absence to revisit the scenes of our childhood, to look again upon the familiar hills and valleys, to breathe again the pure mountain air, and to gaze upon the rich garniture and the varied

> "pomp that fills
> The summer circuit of the hills"

which surrounded our infancy, refreshed as they are by the rains of yesterday, which nowhere fell more genially, glorified by the sunlight of to-day, which nowhere shines more brightly than on these wooded summits and verdant hill-slopes and meadows we so well remember.

On such an occasion the thoughts involuntarily run back to the time of that event, which this day is set apart to commemorate. Then this was an insignificant part of a colonial district and dependency, still young and untried, not yet having reached the maturity of manhood, only just beginning to look forward to a separate national existence as a possibility, barely dreamed of, perhaps cautiously discussed or hinted at by a few spirits more daring than were others, as a fact of the

future, whose first dawn was seen in the visions of only the most sagacious and far-seeing. Then this country, not yet the United States of America, consisted of a group of colonies along a portion of the Eastern shore of the continent, with a few settlements upon the banks of the rivers emptying into the Atlantic. Some handfuls of hardy pioneers, the advance picket line of colonial settlers, had penetrated a hundred or two miles inland, but in Massachusetts this place was little more than a wilderness, lying along the outer-most verge of civilization. The rich valley of the Connecticut had been longer known and occupied, but few had found their way among the hills, which fringe the borders of that valley, to the place where we stand to-day.

During the hundred years which have followed the date of the existence of this little plantation as a separate town, these colonies along the coast, these settlements in the green valleys and among the rugged granite hills of New England, have been the hives from which have gone out swarms of settlers to people the great West. Hardy pioneers, children of New England, reared in these valleys and upon these hills, re-inforced by accessions from abroad, and following "Westward the course of Empire," have like a wave swept across the continent, until now, on the shores of the Pacific, it is meeting the return wave of an eastern emigration from the flowery land of the Celestial Empire. Through this whole country, in its vast extent, from the Atlantic to the Pacific, the New Englander, the Yankee, has been a presence and a power. These rugged hills have been the nurseries of men, who have made homes for themselves in every part of all this wide domain, moulding its character and its institutions, and have not been without their influence in other lands. These colonies have thus, during the century, not only become an independent nation, but one which has for the time which has elapsed, grown unprecedentedly great and powerful, and in its progress to greatness and power, New England has played no unimportant part.

Of the history and successive steps of that national growth, it is not my purpose to speak, nor does it come within my

province to treat of our local histories and traditions; neither would it be fitting the occasion of these festivities, that I should discuss the political questions of the day, upon the solution of which so much of the future of this country depends. Yet the great events which have taken, and still are taking place in our history, so far compel the attention and engross the thoughts of all, that it will not be deemed wholly inappropriate, that I should address you upon a theme, not entirely disconnected, in its application, from these questions, which are shaping the character of our institutions and government, and the future of our history.

With such thoughts pressing upon the mind and regarding the nature of the occasion which calls us together, I know not how I can more fittingly occupy this brief hour than in speaking of THE INFLUENCE OF NEW ENGLAND IN THE DEVELOPMENT OF OUR NATIONAL CHARACTER AND GREATNESS.

When I speak of New England I do not confine myself to this little corner of the United States, lying between the Atlantic Ocean and the Hudson River, nor alone of the people at any time inhabiting this portion of our common country. The seed once planted here has long since germinated and grown into a stately tree, whose branches have extended over the whole country, and far beyond the territorial limits of New England; which like that famed tree of the Indies, the marvellous accounts of which astonished our childhood, has sent down shoots from its branches, which have themselves taken root in other soils, forming new trunks and new centres of growth. I mean all the sons and descendants of New England, the *Yankee*, wherever he may be found, the cool, planning, calculating Yankee, the keen, shrewd, intelligent, enterprising, persistent, inevitable, irrepressible Yankee, ingenious in his schemes, fertile in invention and resource, unremitting and untiring in his efforts for the accomplishment of his projects, undismayed by temporary disaster or defeat, and with his invincible jack knife whittling out his fortune and his destiny. The Yankee! a word sometimes uttered with a sneer, but in which we glory, as expressive of certain traits,

qualities and ideas, not confined by geographical limits, which the New Englander carries with him wherever he goes, and which have an influence and a power far beyond the mountains and the waters, which hem in the land of his origin. The Yankee! you can no more shut him up within territorial limits, than you can place an extinguisher over the sun to shut out his rays from the solar system. There is no part of the country, there is no part of the civilized world, which the Yankee has not penetrated, and he has everywhere disseminated his Yankee ideas and Yankee notions, and had an influence direct or remote, as decided and positive, as would have been given him by a more material foot-hold.

England, the mother country, has been more aggressive in her policy, has been more devoted to the acquisition of foreign possessions, and by her arms and diplomacy has made herself felt in the establishment of colonial governments and military and trading stations, in Asia, Africa, Europe and America, and in the islands of the sea, from the Pacific on the East, to the Pacific again upon the West, until, as has been truly said, she "has dotted over the whole surface of the globe with her possessions and military posts, whose morning drum-beat following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England." The Yankee, true descendant of the English, but largely modified by his position, training and circumstances, less aggressive but more progressive, relying less upon military conquests and colonial possessions, but more upon the dissemination of his peculiar and distinctive notions of free thought, free speech, and free institutions of whatever kind, is exercising upon the condition of mankind and governments, an influence more silent and imperceptible, but no less positive and wide extended.

That the Yankee is not wholly free from that desire for extended territorial possessions, which characterizes his cousins over the water, we cannot deny, when we remember his acquisition of those barren, inhospitable, if not uninhabitable districts on the north of Mexico, and the more recent purchase

of that desolate, God-forsaken land of fogs, snow and eternal winter, heretofore known as Russian America, but whose present sponsors have not yet found a name for its christening.

We heard something said a few years ago about "leaving New England out in the cold." Leave out New England! Where will you find its limits? Go into the Middle States. You will find the Yankee first among their merchants, lawyers, divines, farmers and mechanics. He has emigrated to the West, and you will there, too, find him everywhere, in his ideas and institutions, in the schools and in the churches, the leaven which has been leavening the whole lump. Follow the Mississippi to its mouth, and you have not reached the outermost limits of the Yankee land. His intelligence, spirit and enterprise have there given him a leading position in trade, on the bench, at the bar and in the pulpit. Cross the Rocky Mountains and the Nevadas, and you will hear his nasal twang among the Sierras and upon the plains, in the cities and in the mines, and as elsewhere through this wide extended country, so here you will find him the smartest of the settlers in the green valleys, the thriftiest miner in the diggings, the 'cutest trader with the Indians, the most sagacious and successful of the merchants, the most learned and eloquent of the divines, the ablest of the lawyers and soundest of the judges, the most enterprising and versatile of the civil engineers and builders of railways, the ripest of the scholars, the wealthiest and most reliable of the bankers, and the most intelligent and ingenious of the artizans through all that golden land on the sunset side of the continent.

What then is the territory of New England, and how will you leave out the Yankee? Blot New England, if you will, from the map of the United States, sink the six New England states a thousand fathoms deep, and you have not exterminated and you cannot exterminate the Yankee.

This is the New England of which I speak, and this is what I mean by the Yankee.

What is the origin of his peculiar traits and the causes which underlie his character? Without discussing the influence of the Saxon element in our ancestry, or dwelling upon the

peculiar religious tenets of the puritans and others of the first settlers of New England, or the seventeenth century ideas of the days of the English Commonwealth, it seems to me that one leading principle, from whatever cause derived, may be traced running through the history of the Yankee race, which has been a controlling cause in moulding his peculiar character. His principle is a full and pervading belief in the doctrine of human equality, and to this with its results I desire especially to call your attention. How this belief came to be so firmly implanted in the breasts of our progenitors, whence the influences which led them to differ so essentially in this particular from the majority of their countrymen in the old world would be an interesting field for discussion; but it is sufficient for my purpose to deal with it as a fact. From some cause or other, the early settlers of New England had a most positive idea of the worth of their own individuality and manhood, an idea of equality, civil and religious, not then generally held, an equality, independent of rank, station or property. This was the idea which first drove the puritans from their homes in England in the time of Mary, and subsequently brought them to the shores of our own Massachusetts, to found in this western world a commonwealth based upon this controlling principle of their lives, to build "a church without a bishop, a state without a king." This principle, no doubt springing largely from their religious belief, engratted upon their inherited national characteristics, found expression in that compact signed on board the May Flower, that first republican constitution known to history.

This then is the peculiar distinctive idea, which to my mind underlay, more than any other principle, the whole character of the early settlers of New England, the worth of man as man, and an entire freedom limited only by the requirements of good government, good morals and a due regard for the rights of others; that liberty, which Herbert Spencer so well defines as the enjoyment of every freedom, not inconsistent with every body else's freedom. Not that they had then or afterwards arrived at the full meaning and import of this principle. They had learned but half the lesson, that half

which applied to themselves, but they had not yet learned to include others, as the Quakers and the Baptists, who from time to time found their way to the new world to join them and their fortunes. They had however taken a long step in the right direction; they had begun to work out the problem; they had stated their equation correctly and a correct solution must in time follow. While at the present time much of the religious element of this puritan idea of equality has been lost sight of his descendants have incorporated in themselves, a no less, well defined, and, I believe, a much more intelligent idea of a true human equality, but an idea which has logically, necessarily grown out of the principles which our progenitors had first adopted; that the badge of a true manhood is of more worth than all the artificial distinctions of society. The Yankee believes, and always has believed, that he is as good as any other man, but, like his ancestors, he has not always learned the converse of the proposition, and arrived at the belief that any other man is as good as he, but he is fast coming to the full solution of the problem, and a better understanding of the principles of a true democracy.

A distinguished writer, some years since, undertook to define democracy. His definition was laughed at, at the time, partly perhaps because it was abstract in its terms, but more from the application made of it; but it seems to me that it does not inaptly express the idea of the true Yankee. "Democracy is the superiority of man over his accidents." Yes, the Yankee, lives in the full belief that the man, in his true manhood is superior to all accidents of birth, fortune or position.

> "The *rank* is but the guinea's stamp,
> The man's the gowd for a'that."

It is this belief then in a true native equality, independent of these accidents, that constitutes the true Yankee idea. It is a part of his being, the groundwork of his institutions, inwrought in his nature, breathed into his lungs from the atmosphere of his native hills, his bone and muscle.

Let us trace for a little the effect of this idea upon the people of New England, and through them upon the country of which they form a part.

The New Englander, and the descendants and sons of New England have, more than others, made provision for the education of the whole people. This result should naturally follow, for if the whole people stand upon a native equality, they should all enjoy equal advantages, educational as well as political and religious. Consequently, as a logical deduction from this equality, the whole people are to have the opportunities of an education, not the favored few only, but the great masses. Hence the people of New England have always been an educated people. I do not propose to claim for the schools of New England any superiority in themselves, over those of all other countries. We are forced to admit that the standard of education is not higher, in our schools, colleges and universities, but lower than in those of some other countries. We have no schools which can compete with Eton, and Harrow and Rugby, nor universities which can compare with some of those in Germany, or with Oxford and Cambridge in England, but we have what they have not, a school for every child in New England, and wherever the Yankee goes, there the school springs up with the church in every village and settlement, and no family is so poor that its children may not share the advantages of the most favored.

The Yankee is *therefore* intelligent. Even his labor is to an extent an educated labor. Our artizans may not have the patience, possibly not the skill in some special departments with those in the old world, but they possess a versatility, a power to adapt themselves to new circumstances, and a readiness to abandon old precedents for newer and better methods, which their foreign competitors have not. Their fingers and muscles may be less highly trained, but their brains are more active and fertile. In the old world you may find some minds more highly trained and educated, but the masses are untrained and uneducated. Here we have a whole people, who have learned to use their brains, and to put their brains into their work. This is one of the causes from which, and the means by which, the Yankee is giving importance to our country as a manufacturing country, and there is nothing, which, in a commercial point of view, makes a country greater in the eyes

of the world, than a successful pursuit of manufactures and the arts. We have not yet reached the highest stage of development in this direction, but are advancing at a more rapid rate than any other people. When the Yankee begins any kind of manufacture, he is not satisfied to stop short of the highest degree of excellence. The importance and extent of our mineral and other resources furnish to the Yankee the most ample opportunity to apply his intelligence and ingenuity, by the application of which he is adding largely to the wealth of the country; and, in all departments of manufacture and of labor, you will find him pursuing those branches, which require the greatest amount of brain work, and these are the branches which uniformly produce the most important and valuable results. So marked is this peculiarity of the natives of New England, that it has become a necessity in this country, in all departments of labor and industry, to employ, for the coarser and heavier kinds of work, a comparatively ignorant and uneducated class, not native to the soil; to employ it for that work, which require the greatest expenditure of muscular power, and the smallest of brain power. This, too, is the work least remunerative, for the proposition is every where true, that the more brain entering into the work, the higher is the compensation, and the more valuable the result. Hence you pay to the architect, the civil engineer, the artist and the skilled mechanic in the higher grades of labor, a larger compensation than to the mere hewer of wood and drawer of water. Brain everywhere, in the markets of the world, commands a higher price than muscle, and the price is in nearly the same ratio, in which the labor rises above the level of brute toil. This argument, based on money values, is one that the Yankee well knows how to appreciate.

This general education of the people, by which the labor of New England is a more intelligent labor, is one of the greatest results of the New England principle of equality. The Yankee nation is pre-eminently a nation of inventors. Nowhere in the civilized world is there so large a proportion of the people, who have employed their minds in conceiving and working out some mechanical invention, by which some desired

end is more speedily gained, and the labors of the hand lightened. The improvements in agricultural implements, as the mowers and reapers, are indigenous, so to speak in this country. The sewing machine, which has revolutionized many departments of industry, and lightened the labors of thousands of households, was the invention of a poor, hard working mechanic of our own state, and the numberless improvements in these machines, during the last twenty years, are, with scarcely an exception, of New England origin. The improvements in the manufacture of rubber goods, by which that material is converted to new uses without number, are, in like manner, almost, if not entirely, of New England invention. In the whole range of inventive discovery, from the Yankee clock to the highest achievements of inventive skill, the Yankee stands pre-eminent. "Yankee notion" is but a synonym for minor inventions and improvements, and ascending higher in the scale, the first practical application of the magnetic telegraph, ending in its greatest triumph, the cable which binds the continents, that marriage ring of the old and new worlds, are among the grand achievements of New England education and inventive skill. Whenever or wherever an object can be accomplished by more direct methods, or the powers of nature can be made to supply the place of human muscle, the Yankee is the first to press into his service those powers, and make steam and iron do his work. Whatever is to be made the Yankee sets his wits to work and makes not only

> "The thing itself,
> But the machine that makes it."

In the matter of public enterprise, tending to the development of the resources of the country, and the creation and diffusion of wealth, he has outstripped all competitors. His steamboats, surpassing in capacity and elegance those of other countries, ply their way over every navigable water. Although the country is still new, and, compared with older countries, without capital for extended public works, we have already more than 50,000 miles of railways, built at a cost of more than $1,500,000,000,—a length of railway more than

that of all other countries together. These and kindred enterprises are mainly the result of Yankee thrift, Yankee enterprise, and Yankee education.

Thus, in all matters of manufacture, internal improvements and inventive skill, thrift and enterprise, which, in a material sense, are the foundations and corner stone of a nation's greatness, this country is without a parallel. The manufactures of which I have spoken, and which have been well styled the back bone of a nation's wealth and prosperity, and the inventions and improvements in this and other departments of human labor, which have enabled us, in a good degree, to compete with the cheap labor of the old world, find their most congenial soil and have reached their highest advancement among the sons of New England. Truly the Yankee "scouts the primeval curse. All the powers of nature are his servants. Steam performs his labor and the lightnings run on his errands."

A wide difference between the Yankee and the people of most other nations, and one of the results of the causes I have stated, is found in this, that, while others continue in the same condition in life in which they were born, he is ever aiming higher. He is neither content to remain in that condition in life from which he starts, nor that his children should fail to rise to a position higher than his own. Even the humblest and the poorest, if he possess the spirit of the true Yankee, is looking for a more comfortable home for himself, and a higher cultivation of the intellects and tastes of his children. Go into his house and you will find the food for these in the book, the periodical and the newspaper, the picture, the photograph or engraving, and, upon being let into his secret hopes and expectations, you will find some aspirations for a piano, and those modern conveniences and appliances, best known as the latest improvements.

He loves his home and the comforts of a home, yet he is not so attached to the place of his birth and nurture, that he is not always ready to leave it, and build him a new home, and to engage in new enterprises. He is nomadic, a wanderer in his tendencies, and readily adapts himself to the spot where he

may for the time being make his resting place, and singular indeed will it be, if he do not add to the wealth and intelligence of the place which, for the time being, is his home, permanent or temporary. It has been said that if a Yankee should be cast ashore over night on an unexplored island, he would be found the next morning going about peddling maps of the island to its inhabitants.

I have thus far spoken of the influence of New England in matters of material prosperity, growing out of this leading principle of human equality, and the intelligence, education and thrift, which are, as I claim, its natural result. These same causes tend to a wider liberality in matters of religious faith. Hence in this country a larger toleration than anywhere else exists. For, if all men are equal, they can neither be accountable to each other, nor to a hierarchy for their religious belief. It may be said that our ancestors were intolerant. They indeed had about them the taint of the intolerance of the old world; but this their descendants have largely out grown, necessarily outgrown, for how can accountability to another be consistent with original freedom. Starting with this idea, and with a mind and heart enlarged by a generous culture, the Yankee is not, cannot be intolerant. Hence this country has been, and will ever be the anxiously sought, and fondly cherished home of those of all beliefs, the victims of intolerance elsewhere.

But I pass on more rapidly to consider some of the elements of a political greatness, to which we may justly lay claim, based upon the same foundation. With this idea of equality, with the consequent intelligence and enterprise, the people are more loyal and the government is stronger than one in which those qualities do not exist. It has been contended by the political writers of other countries and indeed by some in our own, that only the governments of the few, a centralized government, as a monarchy or an oligarchy, can be strong; that it alone has the conserving power, which can give strength and stability; that the army and navy must be directed and

controlled by a central head which alone can give that unity, that can make the power and greatness of a nation felt, at home and abroad; that the people must be kept in subjection, by an awe of a higher power, overshadowed by the divinity, which doth hedge in royalty; that, on the other hand, a popular government must be weak, as containing in itself the elements, which work disintegration at home, and cramp its power and influence abroad.

Our history has shown the contrary, and the last few years have given an added lesson. They have shown that, with such a people as our institutions can rear, there may be a truer and a heartier loyalty, and a consequent greater strength in the government, than can be found in one more centralized; that the *people* can raise from themselves armies, unparalleled in numbers, that they can furnish them with subsistence, ordnance, arms, ammunition, medical attendance and hospital supplies, with a generosity, a prodigality and lavishness of expenditure of men, means and money, such as the world has not before seen. These armies have made marches, and been transported by railways, in such numbers, at such distances and with such dispatch, that no centralized government can furnish a parallel. These armies too have accomplished feats of engineering skill, in the spanning of rivers and opening of communications, such as have never been accomplished by the armies of any other nation. Our manufacturers of arms and ordnance, our naval architects and builders have in four short years surpassed the achievements of all former times. In the whole science of warfare they have set examples, which other governments are only too zealous to copy. This, too, under a government which they would call weak; and how shall we account for it? The government was not weak. The government was only the expression and the embodied voice of a people, loyal to an idea, and the armies were made up of a material not elsewhere found. The armies were but a part of the people, out of which the government itself sprung, and this, with the elements of a Yankee education, intelligence and ingenuity, all animated by a spirit of loyalty to principles, which they believed at stake, distinguished

them from other armies. Whatever was to be accomplished, not only in, but outside of the ordinary routine of a soldier's duty, there were always to be found men, even in the ranks, whose tact, shrewdness, intelligence and former training had fitted them to the work; for in those ranks were men of the most varied training, representing all departments of engineering and mechanical skill. Whether it was to take possession of and conduct a printing office, or to construct or perform any work, it was only necessary to call for volunteers.

You will remember an anecdote published at the time, and it is one of many, illustrative of this peculiarity in our armies. In the course of one of the memorable marches, our forces took possession of a line of railway, the rolling stock of which had been injured and broken, as the enemy supposed, beyond possibility of repair. A question arises whether one of the locomotives can not be repaired and "reconstructed," and, as usual, volunteers were called for. Among the skilled mechanics who responded to the call, one man claimed the privilege of directing the work, the ground of his claim being that the engine was one he had originally built.

Another incident, which will illustrate the same fact, as also another phase in the character of many of the soldiers in the ranks of our armies, is related by an officer as having occurred in Virginia, early in the war, and of which he chanced to be an eye and ear witness. A clergyman, in the greatest trepidation rushes, almost breathless, into the presence of a colonel, whose regiment of —— northern "vandals and invaders" had just taken for their quarters the church where he ministered. He finds the soldiers busy in taking up and removing the carpets of the church, for some reason, which he cannot explain to himself, except as he imagines this to be the first act of a general spoliation. As soon as he recovers his breath, he begs, as a special favor, that he may be allowed to remove to a place of safety, the pulpit bible, lamps and furniture. Turning his head at the moment, he sees, to his horror, a crowd of rough, swarthy, unshorn and belted men, who had found their way into the gallery, and were then in the very act of opening the organ, and laying their coarse

hands on the books of sacred music. Almost in an agony, he begs the officer not to allow his men to destroy the valuable musical instrument. The next moment the organ, whose safety is the object of such anxious apprehension, sounds out the notes of a skillfully executed prelude, and then a hundred deep, rich manly voices take up the strain, till the whole church is filled with one grand flood of choral harmony, in a sacred hymn, sung with all the fervor and more than the skill, with which the hardy Ironsides of Cromwell joined in chanting their martial airs on the fields of Naseby and Marston Moor. The agonized look of the good pastor is changed to one of astonishment, and that in turn gradually settles down into one of devotional calmness. He involuntarily uncovers his head, and as the last notes die upon the ear silently leaves the place with no further fears of vandal desecration.

Such were the soldiers which a northern training sent into our armies; not that all were like them, but they were such as our institutions tend to rear. Such men need no grand central power, no symbols of royalty to force them to act. They were men of sufficient intelligence to comprehend an idea; men of moral strength and courage enough to be loyal to that idea; men woh were obedient to orders, not because those orders proceeded from any controlling, awe-inspiring power, but because they were engaged in a work, which their hearts approved, and that approval made duty a pleasure.

Our people have taught too, not only during, but since the war, another lesson to the world, bearing on the subject of the strength and loyalty of a nation of intelligent and educated freemen. The unparalleled expenditure of four years of war have created a national debt, such as no nation ever before incurred in a like period of time, and the necessary taxation to preserve the credit of the government, by providing for that debt, has been without a precedent in modern times. The readiness and cheerfulness, with which the people have met that expenditure, and that taxation, furnish the most convincing proof, that the people regard themselves a part of the government, and that its credit is dear to them as their own; that they have the intelligence to perceive, and the loyalty to

meet the demands of their country's treasury, and that the safety and strength of a state, in a financial as well as a military sense, is not in a centralized government, in kingly authority, in standing armies and navies, so much as in the education, intelligence and virtue of a free people.

Again, with such a people as New England institutions tend to rear, with intelligence to think and judge for themselves, and interpenetrated with a belief in human equality and a love of freedom, the wiles of the demagogue and the arts of the politician will be comparatively harmless. Men are nothing, principles everything. Those who are, for the time being, their rulers, are only men like themselves, and are well nigh powerless, except as they are sustained by the hearts of their constituents, and represent the people from whom their authority and right to govern proceeds. A magistrate, who is the embodiment of their enlightened conscience, and who truly represents their ideas of justice, truth and right, will ever command their respect, their homage, and loyal service; but when he ceases to represent those ideas of justice, truth and right, he ceases to be a governor, and fortunate for him will it be, if he is not himself sometimes severely governed. With a New Englander, who is indoctrinated with the principles and ideas, which to him are hereditary, which are a part of himself, his birthright and possession, wealth, or political station, or eminence of whatever kind, are only the pedestal, which makes the goodness and the greatness, the mental and moral power, on the one hand, and the smallness, the selfishness and the meanness, on the other, but the more conspicuous. Even in the presidential chair, the simple utterances of an honest and pure heart, and a noble, good and loyal purpose, coming from a plain, awkward man, carry with them a thousand times more weight, than any word that can be spoken by one, who, though he may have been a life-long statesman, an honored minister in foreign courts, or a cabinet minister at home, of dignified and courtly manners, and of commanding presence, but who has ceased to be trusted by such a people, as truly their representative, is looked upon by them only as an "old public functionary," comparatively unhonored and

unrespected; more too than any series of speeches or arguments, coming from any one, however high his position, whom they believe not to represent their ideas and principles, even though surrounded by those, whom the nation delights to honor, and holding a position which is honored in itself, but not by its incumbent, he "swings around the entire circle," and leaves the constitution and flag of his country in a hundred towns and cities.

To show still further how such a people regard principles more than men, I could point you to one, who, though still in the full vigor of his robust manhood, has, for almost a generation by his eloquent words in the pulpit and on the platform, charmed the ears, and gained a hold upon the hearts of thousands; who has drawn after him crowds of eager listeners, delighted to drink in the words of his golden mouthed eloquence; who has long been looked upon as the champion of freedom and equal rights, the ideas of the New England which gave him birth; who, during the gloomiest period in the history of our late national struggle, did more than perhaps any other American to place before the minds of our English cousins, what New England believed to be the true issues in the great contest, then convulsing the nation. Yet all this prestige of eloquent utterance, wide felt influence, and personal admiration, could not, when an unfortunate published letter furnished his former admirers with reason to believe, for the time, whether justly or unjustly, that their champion had deserted his post, and taken sides against them, retain them as his followers. They at once threw off their allegiance to him, and even such an one, like a Sampson, shorn of his locks, became "like any other man."

Such men, although not infallible, judge men with more correctness and discrimination than others. Because a man has excelled in one department, he is not with them necessarily estimated above his true value in another. He may have been a good civil governor and a poor general, a first rate lawyer and a fourth rate statesman, a soft hearted philanthropist and a soft headed politician or statesman.

But still further. A people like the people of New England, who have been bred in a practical faith in the doctrine of human equality, and have enjoyed the benefit of institutions founded in that faith, who have shared the advantages of a general education, and have reaped the fruits of intelligent labor in the acquisition of a material competency, are the people least prone to vice and crime. Who are the people who fill our prisons, jails, houses of correction, and reformation? Is it those who have been educated? Is it those who have acquired skill in the industrial arts? Is it those who are surrounded with the comforts of a home, such as the true Yankee makes for himself, or is it the poor, the ignorant, the untrained and the homeless? Let me quote from the last report of the Secretary of the Board of State Charities of Massachusetts:

"It is notorious," he says, "that the great mass of criminals is made up of the poor, the ill-taught, the ill-conditioned, and in a double sense unfortunate."

"The proportion, in this Commonwealth, of those who cannot read and write, among persons capable of crime, is between six and seven per cent, while the proportion of criminals who cannot read and write, for the last ten years, has been between thirty and forty per cent, or more than five times as great."

"Out of the 11,260 prisoners, only 429, or less than one in twenty-five, are reported as ever having owned the value of $1000."

And of these criminals, all, who have had the opportunities to observe, know how large a proportion were either born on a foreign soil, or are the children of foreign born parents. I have sometimes thought, that, but for the presence, in our community, of a foreign element, made up of the poor, the unskilled, the ignorant and degraded, who have not been trained and educated under our New England institutions, our criminal courts would be almost without occupation, and our prisons, and correctional and reformatory institutions almost tenantless.

In speaking of this foreign element, which has come to our shores, poor, unfortunate, and ill-conditioned, let me not be misunderstood. Their unfortunate mental, moral and social position is less their fault than the fault of the institutions, by which they have been surrounded, institutions based upon inequality, tending to the elevation of the few, the depression of the many, the influences of which they have either lacked the opportunity or the strength to overcome or control. Rather let us honor those who have broken away from those institutions, if they have done it, as many have, with the desire and purpose to avail themselves of the advantages which are here opened to them, where they can acquire a competency for themselves, and a better education and training, and a fuller enjoyment of the rights of manhood for their children. It is not in accordance with the genius of our institutions that any of them should be neglected, but that we should provide for them the same advantages that we enjoy. Our country is wide enough for all, our industries can provide labor for all, we have the means and institutions to educate all, and under these they will speedily become assimilated, and an integral, component part of our population, and the future of our country will see no worthier sons and daughters than the descendants of those whom we now characterize as our foreign population. I repeat that the true New England idea of human equality demands, and the genius of our institutions founded upon that idea provides, that equal advantages to learn and labor be extended to them; and that they shall fully share the same civil and political rights, that we, the foreigners a few generations farther removed, ourselves enjoy.

But to show the full effect of this central principle, underlying the Yankee character and New England institutions, and the mode in which it is working towards a fuller and higher development of the true greatness of our country, it is necessary to glance briefly at the changes in the condition of our country during the present decade, without doing which this view would be wholly incomplete.

I have said that New England has been devoted to the idea of human equality. Would that this had been equally true

of the whole country! Then would the bloody records of the last few years never have been entered upon the pages of our country's history. Then would the precious lives, lost in that greatest of modern wars, still have been with us to gladden our firesides and our homes. But there was a portion of our country, which, only in a limited sense, entertained and cherished this idea. The holding of a large class disfranchised for no fault of theirs, kept in ignorance by local laws, and against their will, was an anomaly in a government founded upon this principle, which I have attempted to state, an inconsistency, to which an intelligent people could not always be blind. It might be excused on the plea of necessity, the blame might be shifted to the shoulders of the early settlers of Virginia; it might be argued that it was a matter within the province of local law, with which we of New England and the North had nothing to do, that it was within the verge of State rights, with which the other States could not interfere, that it was a part of an institution, recognized by the constitution, to which we were all subject, and to discuss which even was revolutionary and incendiary. But these pleas, excuses and arguments, while they might sometimes convince the reason, could not quiet the conscience. The whole heart conscience and hereditary instincts rebelled, and would not be quieted by reason and argument. We might attempt to stifle the conscience, or in the political phrase, "conquer our prejudices," but from the lowest depths of our moral sense, our most earnest convictions and inherited political faith, went up a mighty protest, which drowned the voice of the arguments of statesmen and politicians. We were like the great astronomer, who when compelled to abjure his belief in the earth's motion, to make solemn recantation of his opinions, and kneeling on the earth to swear upon the Holy Evangelists never more to teach such heresies, on rising from the ground, was forced by his convictions to exclaim, "Still it does move." So were we forced by a higher than human law still to cherish the prejudices we had so many times conquered. The world has moved, and again revolves around the central sun of human rights and human equality.

This war was a war of ideas, in that it was a conflict between the principle of human equality and a system of inequality. The institutions of the Southern and late Slave States were founded upon a different basis, from that upon which were founded those of the Northern and New England States. While in both sections the dogma that "all men are created free and equal" was recognized as an abstract proposition, in the Slave States it was practically repudiated, or at best regarded but as a "glittering generality," not applicable to a large proportion of their population. Classes existed, founded on the accidents of color, birth, and property, accidents above which the man was not allowed to rise superior. These distinctions, growing naturally out of the slave system, a system of inequality, permeated to a greater or less extent the whole social fabric, and the difference between the social and political status of the owner of a plantation, and that of the poor white, was as distinctly marked as the difference between the white and the negro. In some, in most of those States, the elective franchise, the privileges of education were restricted, and the lower tiers of even the white population had little inducement and less opportunity to rise to a higher level. They were, not in name indeed, but in effect, the subjects of those above them, influenced and governed by them, as truly as is the vassal by the lord. The discussion of the doctrine of human equality threatened in its effects to sap the foundations of their patriarchal and oligarchic institutions. The two sections were at variance on these social and political questions, which underlay their respective institutions. The northern elements were gaining in power, and the only means to check the aggression of free ideas was isolation, was secession. Hence the war, and the result of that war, in the abolishing of slavery, and the breaking down of this remnant of feudalism, with the other results which will follow hard after it, in the infusion of a northern population, the spread of New England ideas and enterprise, the more equal distribution of wealth, and a better and more general education of the masses, will prove the first great step towards a homogeneousness of population, and an equality in social and political relations, which will make this, in a higher and better

sense than ever before, a truly great people. Such is to be the final result of that war, the crowning achievement of New England ideas, New England education, and New England training. In this way we are truly founding a State, a great Commonwealth. Lord Bacon says: "To found a State is the highest service man can render." The great statesman of ancient Greece taught that to make a small state a great one was the highest success in philosophy and in government. We are working out both results. Where we had an aggregation of States, at variance in their ideas and institutions, with a real antagonism under a superficial and precarious union, we shall soon be *one United State*, founded upon the New England idea of a true equality. Where we had a country, wide in its domain, of resources unparalleled, and of capabilities immeasurable, but dwarfed by the presence of social and political elements, at variance with the principles upon which the nation was founded, we shall soon rise to the magnitude of a State, with resources and capabilities developed as largely as its domain is wide extended. To this end is the nation fast being reconstructed. The manner of its political reconstruction is to be the work of its statesmen, but a greater reconstruction has been and now is going on, a moral and social reconstruction, which will make the whole country what the North has been, the home of intelligence, the home of enterprize, the home of industry, the home of the oppressed everywhere, the home of a great, a happy and truly free people, living under a government, based upon the New England idea of equality, which knows no distinctions of birth, nation, color, or condition, a government from the people, by the people, and for the people, under which the American Republic, long before another century shall have unrolled before the eyes of our descendants its grand panorama, pictured all over with the great events and varied vicissitudes of a nation's life and history, having attained a power which no man can now measure, and achieved a future which no imagination has yet conceived, will, as we believe, take and hold the first rank among the great nations of the earth.

The regular exercises being completed before the dinner hour had arrived, the intervening time was occupied in listening to remarks from Rev. David Pease of Ashfield, now about 80 years old, and formerly Pastor of the Baptist Church in Conway, and from Rev. Edward W. Root of Westerly R. I. and Hon. Caleb Rice of Springfield, Mass., both natives of Conway.

Rev. Mr. Pease remarked in substance, as follows:

Though not a native of Conway, yet, having spent nearly 10 years of my ministerial life here, and this being a native town of a part of my family, I am happy to be recognized by, and associated with the sons of the good old town of Conway. My first acquaintance with this place was in the year 1818. Very few of those then in active life are now living to witness this happy gathering. Since that time great changes indeed have taken place. Then we were, as a nation, under the curse and disgrace of a slavery-sustaining government. But now the flag under which we are gathered, waves over a free land. Many of our sons, who went forth to sustain the principles of freedom against a daring and wicked rebellion, have fallen in battle. But the object for which they bled and died, is accomplished, and their names shall be held in grateful remembrance. Great has been the change too in public sentiment on the subject of religious liberty. If we go back 100 years the change is still greater. Then it was no uncommon thing, in this and other states, for the property of dissenters to be taken for taxes to support the church established by law. In a town adjoining this, 400 acres of land, which had been thus taken, were afterwards restored by order of the king of England. I do not doubt the sincerity of our fathers, who thus infringed upon the rights of conscience. They verily thought they were doing God service; but they "knew not what manner of spirit they were of." Happily all this has passed away; and all are now allowed, without molestation, to worship God according to the dictates of their own consciences. Mr. Pease then related the following anecdote illustrating the ideas of religious liberty which existed a century or more ago. A citizen of Rhode Island, having occasion to pass through a town in Connecticut, not far from the line dividing those two states, noticed a gathering of people, and rode up to inquire the cause. He learned that they were whipping a man, and on enquiry ascertained that the man's offense was a matter of conscience. Upon this, raising himself, he exclaimed, "Why, you serve God here as if the Devil was in you!" Then, putting spurs to his horse, he rode as if for his life until he crossed the State line. Mr. P. closed by expressing the hope and the belief that people had a better spirit in them now, a spirit more in accordance with the principles of the gospel.

Rev. E. W. Root's Remarks.

Your President is quite arbitrary but we must submit. You will not, however, expect much of a speech from me, called upon,

as I am, without a moment's preparation to "talk against time." Still no citizen of Conway can have listened to the exercises of the day without having some thoughts suggested.

The name of one of the first settlers of Conway, Alexander Oliver, mentioned by our historian, called up an incident which occurred at Oxford, Ohio, about 10 years ago. His daughter, Mrs. Symmes, then between 80 and 90 years old, was staying at the house of her brother, several years younger, born in Ohio. Mrs. S. was a native of Conway. She was telling me that she had attended a school taught by my grandfather. She described the place where she lived in Conway, and I asked if it was "Hard Scrabble." She thought it was. Doct. Oliver, her brother, who had listened to the conversation, began to laugh, and said, "I always thought there was a difference in the family, but never could account for it till now. I was not born in Hard Scrabble." Both the Doctor and his sister were persons of great physical and intellectual vigor, and I thought, if such were the original settlers and their immediate descendants, we had reason to be proud of our ancestry.

There are some still with us who have done so much for this town, that we shall gladly honor them to-day. We all think with gratitude, of that select school so ably taught for many years by one of our citizens. Under him, I remember the Orator of the day read eleven books of the Æneid in eleven weeks. Such lessons were too long to be heard in school hours, and many hours out of school were given to them. I was with him and tried to keep up; but I assure you it was hard work. I remember well the time that I attended that school. The teacher asked me if I wished to study Latin. I had not thought of it before. But after consultation with my father, I began it. That sent me to college. If there is any one man to whom Conway owes a debt of gratitude, that man is Dea. John Clary.

No citizen of Conway can forget the influence of the gospel ministry. I can just remember that pioneer pastor and venerable man, John Emerson. He died after he had been preaching the word of life and laying the foundations of future prosperity for more than 56 years. I can just remember the large concourse at his funeral and that my father lifted me up and let me look into the coffin. Rev. Edward Hitchcock was colleague with him for four or five years, who afterwards became Professor of Geology and President of Amherst College, and there gained a world-wide reputation. Rev. Daniel Crosby followed him, an earnest, eloquent and successful preacher of the gospel. All these have passed away, having done their work, and done it well.

Mr. Root then paid an appropriate tribute of commendation to the former and present pastors of the Congregational church still living, saying that he did not speak of the pastors of the Baptist church on account of his limited acquaintance with them. He then spoke of the Sabbath School here, of which he was a mem-

ber, and of Capt. H. Billings, his teacher. "One Sabbath," said he, "Capt. B. seemed more than usually earnest. After exhorting us all in his own impassioned way, he turned to me and said *you* must be a christian. Your great grandfather prayed for you on his death-bed. I was there and heard him pray for his children and all his descendants. *You* must be a christian. The early settlers of this town were men of faith and prayer, and all now on the stage are enjoying the rich benefits of their labors and their prayers. With such an ancestry, and such advantages, we ought to do much for the honor of God and the good of man. Let us pay to the future the debt we owe the past.

Hon. Caleb Rice remarked as follows, viz.:

Ladies and Gentlemen:

Although a native of Conway, I have been absent so many years that most of this assembly are strangers to me. It will not be supposed, therefore, that I am acquainted with your present condition, or can relate any facts which have transpired within the last fifty years, that would now interest you. I can distinctly remember all the first settlers of that part of this town long known by the name of Broomshire. Israel Rice, my grandfather, and William Warren were the two men with their wives, who first settled northerly of South River in Broomshire. That settlement was in 1763 or 1764. I have heard my grandfather say there were but 33 settlers before him in town. I well remember Timothy Thwing, father of Mr. Thwing, now living and said to be the oldest man in town, and also many others of that generation. I well remember another individual who had been somewhat of a public man, at least he had kept a public house, who was one of eight persons (so says tradition), who were the original proprietors of Deerfield Southwest, that being the name by which Conway was known previous to the act of incorporation. He had the reputation of being a lazy, shiftless, good-natured, easy man, whose property wasted away for want of proper care, and he died a pauper.

The celebration of Independence on the 4th of July, 1804, was an occasion which called out the inhabitants second only to this day. It was a celebration of both political parties in one house at the same time. The parties were then known as Federal and Republican, the terms, Democrat and Democratic not having then become the watchwords of party as they have since. It was agreed to go into the old meeting house, which then stood in that well-known and long-to-be-remembered spot, Pumpkin Hollow. What was said by the respective orators could be heard by all present; but when they left the house to eat and drink, as was the fashion of that time, they separated, so that each party should eat and drink his own political food and beverage. The Orator of the Federal party was Rev. Samuel Taggart, a

Congregational clergyman of Coleraine, and then member of Congress from the old County of Hampshire. The Orator of the Republican party was Elder Josiah Goddard, a Baptist clergyman of Conway. My father was one of the Marshals on that occasion, and wore a pair of black striped satin pantaloons (a little extravagant, I think). About eight years afterwards I had made from the remains of the pantaloons a vest, which I have kept until the present time, and which I have on to-day in good condition for the next centennial one hundred years hence.

It may not be improper to allude to one of Conway's distinguished sons, Chester Harding, who is now no more, except in memory, whose career through life is worthy of imitation. He was born in 1792, in the southeast part of Conway, near Whately. The spot where his father's house stood is probably unknown. It was even lost from his memory, as he informed me. Born in obscurity and indigence, he became by his industry and perseverance, an artist of no ordinary reputation, as the portraits of many of the public men in this country and in England fully demonstrate.

The exercises were interspersed with several pieces of instrumental music, well selected and well performed by the Shelburne Falls Cornet Band, and the Greenfield Drum Corps, which added much to the interest of the occasion.

The exercises at the grove being now completed, the procession re-formed and marched to the tent in which dinner was provided. On the way, and also while at the table photographic pictures of the procession and the scenes presented were taken.

A tent sufficiently large to accommodate one thousand persons had been erected on a level piece of ground, belonging to Capt. Charles Parsons, near the Central Village. At the entrance of the tent was the motto, "Our prescription for physical debility." Over it, at several points, waved the National Flag. On entering, there was seen over the speakers stand the motto, "We cherish the memory of our fallen Patriots," and on the opposite side, "We honor our living Heroes." The Dinner was provided by Amos Stetson, of the Conway House, tickets of admission, being one dollar each. One thousand tickets had been provided, but these were found insufficient to supply the demand. The Divine blessing was implored by Rev. Thomas Shepard, D. D. of Bristol, R. I., formerly pastor of the Congregational church in Ashfield. The Dinner was got up in fine style, abundant in quantity and excellent in quality. The ticket-holders did ample justice to it, and yet the quantity left was almost as great as that which was consumed. The skill and good taste exhibited by Mr. and Mrs. Stetson in making the arrangements for dinner deserve much praise.

The literary part of the entertainment was commenced by the President of the Day, announcing as the first sentiment,

"*The Day we Celebrate.*"

This was responded to by the reading of the following lines by R. A. COFFIN:

Hail to the day that now heralds the ending
Of Conway's first century of fast flowing years,
Gladness and tenderness gracefully blending
While we commingle our smiles and our tears.

Here now we stand at the opening portal,
Of a century to come, and take one more glance
Back to the century now made immortal,
Then welcome the years that are now to advance.

Lo, as we look, see the swift generations
Coming in rapid succession to tread
Here in our footsteps, and filling our places,
When we are gone to the realm of the dead.

Welcome are ye to this land of our fathers,
To all its bright skies, and enrapturing scenes;
Welcome to treasures that memory gathers,
And lessons of wisdom that history gleans.

Welcome to all the enjoyments that cluster,
Where Sabbaths in beauty smile over the land,
To hopes all immortal, that glow with fresh lustre
When earth is receding, and death is at hand.

Hark, to the rush of the iron horse tramping
O'er the wild mountains, far, far in the west;
Cities spring up, where but lately encamping,
The Indian lay down on his bearskin to rest.

Who shall declare what the far future ages
Shall bring to our land in the strength of her might?
Who shall proclaim what the unwritten pages
Yet may record in their letters of light?

Come then, ye millions who are to succeed us,
Spread o'er the land, and its treasures explore;
God, who so graciously offers to lead us,
Guide you and bless you, till time is no more.

Mrs. Mary B. Crittenden, a lady who was born Aug. 24th, 1767, and who, therefore, on the day of the celebration, lacked but 66 days of being 100 years old, was then introduced to the audience. Mrs. Crittenden was married at the age of 18 to

Medad Crittenden and lived with him as his wife 72 years. Mr. Crittenden died about 10 years ago. Five generations of the family are now living. A photograph has recently been taken presenting them at one view.

Our Centenary and our Centenarian. The seed sown, the plant raised, and the flower that bloomed are this day in their full fragrance, preserved, to be gathered by the Great Reaper. We rise to do her honor.

The audience then rose and sung Old Hundred.

The Religious Institutions of Conway. Planted with the planting of the town. The first pastor was literally a forerunner,—John preaching in the wilderness.

Responded to by Rev. Elijah Cutler as follows:

Rev. Elijah Cutler's Remarks.

Our Saviour bestowed great honor upon his forerunner. Because John the Baptist sustained so elevated a character, and stood at the threshold of the dispensation of the Gospel, proclaiming and witnessing its advent, Christ said that no greater prophet had arisen. Rev. John Emerson stands before us for more than half a century in this high character and position—building on foundations not his own, and yet his own, for he preached Christ in what was then a wilderness, and in the infancy of this town, and in its youth, and even up to its maturity he "divided the word of truth," witnessing the power and value in shaping even the temporal fortunes of a rising settlement. John Emerson literally "bent the twig" of our century tree. And whatever of grateful shade or varied fruitfulness it exhibits to us to-day, is due in some noticeable degree to his judicious and prayerful labors as a minister of the Gospel, and "preacher of righteousness." He was settled by the town, and for life, and for fifty-seven consecutive years he broke to this people the bread of life. He "catechised" the children. He superintended their day school studies,—the duties of "school committee" devolving largely and sometimes wholly on him. He baptised more than 1200 of infants and adults, thus earning the title some of us would think, of "John the Baptist," as well as "John preaching in the wilderness."

He preached as it is supposed about 3500 written sermons; and he followed more than 1000 of his people to the grave, only one or two of those who settled him being among the living when he died.

In his half-century sermon, he says that for fifty years, the whole time in which he had been unable to perform the duties of the ministry did not amount to one year. The day before he died, being in his 81st year, he went to the church prepared to preach. But another clergyman being providentially present, he did not officiate. But he died with the harness on. How much do we owe to this good man, who worked so long and so

well for the religious institutions of this town, and through them for its highest and best interests! His grave stone stands in yonder burial place, but if you seek for his monument "look around you." Let this town to the latest generation cherish the memory of their first minister, as not only a forerunner but under God a founder and builder in their prosperity.*

For this prosperity in the past, Conway owes much to a *succession* of excellent and devoted ministers; some of them very eminent ones. Some are with us to-day, whom we gladly welcome and honor. Of the pastors of the Congregational Church, of whom only my knowledge permits me to speak, Edward Hitchcock, afterwards President of Amherst College, is remembered by many of the older persons present as the colleague for four years of the first pastor. He was not less eminent here as a preacher and pastor, than he was afterwards in the scientific and christian world; and with this joint pastorate commenced the eminently *flourishing* period in the religious history of this town.

Rev. Daniel Crosby succeeded Mr. Hitchcock, and during his ministry the *revivals of religion* with which God had begun to bless this town continued and increased in depth and power. Mr. Crosby afterwards became pastor of the Winthrop Church, Charlestown, and died in the service of the American Board of Commissioners for Foreign Missions.

Rev. M. G. Wheeler, now of Woburn, Mass., followed Mr. Crosby, and his ministry of seven years many of those present will recall, as they see and hear him to-day. Now, "*the old meeting house*," having fulfilled its mission, gives way to the present more modern one.

Rev. Samuel Harris, now President of Bowdoin College, Me., whose necessary absence we all regret, succeeded Mr. Wheeler, and his eminently able and successful pastorate of nine years, most of those present will recall as another period marked by continuous revivals of unusual power, reaching and pervading all parts of the town, and all ages and classes. Mr. Harris' ministry is held by all who were at that time residents of Conway, in grateful and appreciative remembrance,—as is Rev. Mr. Adams' more recent pastorate of thirteen years. The latter period embraces also seasons of precious revival and the eventful times of the first years of the "civil war."

---

* The following incident illustrating both the conscientiousness and the wit of Mr. Emerson, has been communicated by Prof. E. S. Snell, since the celebration:

When Mr. Emerson informed Miss Sabra Cobb, his intended wife, of his purpose to go to Conway, she could not bear the thought of going into the depths of the wilderness, so far out of the world, and tried to prevail on him to find a place nearer Boston, and give up, for her sake, the engagement he had made with the Conway settlers. He would not hear to it, and expressed his determination in these words:—"I cannot give up the corn for the sake of the Cobb." It appears that she yielded, and the good man enjoyed corn and "Cobb" too for many years.

Of other faithful and devoted laborers in the vineyard of the Lord, connected with the Baptist Society,* and of the many eminently pious and useful men and women who have worked and worshipped among these hills, I cannot now speak. Many of them have had a "good part" in the religious prosperity of this favored town. They have been "laborers together with God," and servants of Jesus Christ the Great Master Builder, who is "Head over all things to his Church."

Mr. President:—From the religious institutions of Conway we turn with grateful acknowledgment and thanksgiving to God, for what he has wrought through them thus far. To them under God we point our children as the key to the past, and the hope of the future prosperity of this town. And, building on the same foundations of prophets and apostles, Jesus Christ being the chief Corner Stone, let it be the hope and prayer of us all that the religious history of Conway's second century may fulfill in still larger fruitfulness, the good and happy omens of this first century.

Our Educational Institutions—ancient and modern.

Responded to by Dea. John Clary.

I have the impression, Mr. President, that the ingenious Yankee, who invented this sentiment, designed to give sufficient *scope* to his subject to accommodate any respondent. But I shall take the liberty to ignore so vast a theme, and only give you a bit of egotism. Since I have been called out as *Teacher* in former days, allow me to say that I regard myself as a kind of middle man to-day, standing here between my teachers and my pupils. And when I repeat with profound respect such names, now before me, as Caleb Rice, Austin Rice, Harvey Rice, and Eugene Field, men from whom I received the first rudiments of education, you will judge that it was not their fault, if I have not succeeded in my vocation. I would not have it understood, however, that *Rice* was the *only* or chief mental aliment I imbibed in my youth; yet I am free to say that then, as now, it was regarded as an article, very pleasant to take, and exceedingly *nutritious*.

---

* Dea. R. A. Coffin, of the Baptist Church, has kindly furnished the following information concerning some of the pastors of that church:

Rev. Calvin Keyes was pastor for more than twenty years. He was ordained in 1799. He was a man of limited education, but a faithful servant of Christ. His labors were blessed to the conversion of many souls. During his ministry about 130 persons were added to the church by profession.

Rev. Josiah Goddard was a man of good education and strong mind, whose influence was widely felt for good, not only in the church, but in the community generally.

Rev. David Pease was pastor nearly ten years, though not consecutively. When he came here, he found the church in a low and disorderly state. By the blessing of God upon his labors, order and harmony were restored, and a goodly number at different times added to the church.

But with still deeper interest and more tender emotions, I am allowed, with cordial greetings, to meet many of my former pupils, whom I had not seen for a long time, not now boys and girls, as they were regarded more than a quarter of a century ago, but fathers and mothers, and some of them, grandparents even, sustaining important and responsible positions in society. And of the five hundred and more, who were under my care during the twenty-nine consecutive terms of our select school, I can recall but one who turned out badly. He, after attending a few weeks, deserted, leaving his board and tuition bills unpaid, and the last I heard of him he was in prison. And I think I do but obey the impulses of human nature, when I say I am proud of the relation I sustain to so many of these honorable men and women to-day, and while constrained reluctantly to omit the names of the female worthies, who have adorned our institution, let me, as a specimen of the whole designate a few, who have been conspicuous in the interesting exercises of this occasion, such as David C. Rogers, William Howland, George Howland, Edward W. Root, and Charles B. Rice, and I have only to add *These, these are my jewels.*

Our Great-Grandfathers:—Their houses, household furniture, and social etiquette, one hundred years ago.

Responded to by Abner Forbes, substantially, as follows:—

"Patrick," said the Court to a witness, "are you of lawful age?" "Shure, I am," said he, "for I was jist twenty-one, last Michaelmas eve, at tin o'clock, exactly, yer honor, and I will swear to that on the Holy Book." "But how can you be so exact? You cannot be so from your own knowledge." "And was I not there meself, at the very time? and who should know better than I?"

Now, Mr. President, I do not pretend that I was here one hundred years ago, but I was here more than three-quarters of a hundred years ago, and I have a vivid recollection of many things that existed, and many incidents and events that transpired more than seventy years since.

Persons that have lived three score and ten, or four score years, are a kind of connecting link between two ages, and their memories are depositories of many facts and circumstances, which will probably never be recorded in history, but which might be interesting were they preserved for after generations.

A large portion of Conway one hundred years ago was an unbroken and primitive forest. The oak, the ash, the chestnut, the cherry and the pine, and many other trees, which would now be very valuable for timber, were then often destroyed by fire to get rid of them. More than nineteen-twentieths of the dwellings were constructed of unhewn logs, with rough stone chim-

neys. Two or more beds, with very likely a trundle-bed, were crowded into the only room in the house. The furniture, of course, was very rude, and but little of it; yet every family had a great and a little wheel, and generally a loom; for in those days people in the country wore but little cloth, if any, that was not of home manufacture. For many years after frame houses became common, no carpet was seen on any floor in the town. Crockery ware was but little used. Trenchers and wooden plates were for common use, and pewter ones for extra occasions. No plates of any kind were used at breakfast by most of the people. The steak, ham or fried pork was cut into mouthfuls by the cook, and put into a platter containing gravy. This was placed in the center of the table, and from it the food was conveyed to the mouth by a fork, while bread was sopped in the gravy, as each one's taste dictated. A pewter cup or a wooden can was placed on the table filled with some kind of beverage for common use. Sometimes when several ladies met together they indulged in the luxury of a cup of tea, if they could do so without its being publicly known—tea being regarded in those days as a contraband article by all true patriots. Silver four-tined forks were unknown, and steel three-tined ones had no precedent except in the sceptre of the ocean-god—the trident of Neptune. Pianos and melodeons were not in existence. A guitar and possibly a harp, might have been found in the parlors of the wealthy in our large towns.*

The furniture of Madame Emerson, who came from Boston, produced a great sensation in Conway. She had a table-cloth for her table; probably it was the only one in town. It was much talked about. A boy who had heard of the table-cloth but had never seen it, called at Mr. Emerson's one day about noon to return a borrowed half-bushel. The first object that met his eye was the famed table-cloth. So occupied were his thoughts with this strange vision, that instead of doing his errand correctly, he exclaimed, "Mr. Emerson, I have brought home your table-cloth."

Wheel carriages were but little used by the early settlers. Hay, grain, &c. were generally moved on sleds, even in summer. In winter, families often went to meeting and to parties on ox-sleds. Riding on horseback, in the every day vocations of life, was common with both sexes. The farming utensils then used would be objects of curiosity now. None but an old person can realize the change that has taken place in respect to manners, customs and etiquette in the course of the past seventy years.

---

*For many years after its settlement, the utmost that Conway could furnish in the musical-instrument line, was a violin, then called a fiddle, with a sturdy negro to perform on it. This instrument was considered almost indispensable at balls and festive gatherings generally, and the negro's services were in very frequent demand. (Ed.)

Mr. President:—I will conclude by relating an incident, in which Mrs. Emerson's table-cloth figured somewhat strikingly. There was a meeting of the Congregational Association at Rev. Mr. Emerson's, and among the ministers present was Rev. Mr. Taggart of Coleraine. He was a very corpulent man, and very eccentric in his manners. He wore no suspenders, and hence between his vest and his waistband there was often quite a space, through which his linen had a tendency to protrude. Dinner hour arrived and Mr. T. was seated at the table, which was covered with the ample snow-white table-cloth—a luxury to which he was not accustomed. He soon became deeply engaged in conversation; not so deeply, however, but that after a little time, he perceived something white in his lap. Not thinking of the table-cloth, and supposing that his own linen had become disarranged, he proceeded to adjust, and thus connected a portion of the table-cloth with his own clothing. Dinner having been finished, Mr. Emerson requested Mr. Taggart to return thanks. He accordingly arose from the table and stepped back, when forthwith a sad crash ensued. Tureens, plates, platters, &c., moved from the table with the unlucky table-cloth, and fell. Mr. T., however, was equal to the occasion. He deliberately proceeded with the religious service, and at the same time, as deliberately released the table-cloth from its connection with himself. The effect produced by this scene on the minds of his brethren in the ministry may be more easily imagined than described.

Our Great Grandmothers.—If the traditions from the great grandfathers are to be believed, they are not excelled in personal charms, or in expansiveness of attire, or in the unique grotesqueness of capital adornments by their great granddaughters.

Responded to by Rev. George M. Adams, formerly a minister in the town.

Mr. President:—When we get together on such an occasion as this, it is well to lay aside any extreme stiffness and reserve, and to enter heartily into the pleasant thoughts and associations of the hour. I love to preach the gospel, but I did not suppose you would ask me to preach to-day. So I came here ready to be a friend among old friends, without any special professional restraint. But really I was not prepared for such a post as you have assigned me. You require me to talk about the beauty of the young ladies, about feminine attire and accomplishments. Why, sir, what should I know about these things? There must be some mistake. You meant this sentiment for one of these young men near me.

There is only one way, as I see, in which I can meet your command, and compare old times with new in respect to matters of beauty and dress. And that is by reasoning on the question; and taking the argument from analogy, I conclude that the sentiment here advanced is true. No doubt the great granddaugh-

ters are like their great grandmothers, for Conway was always conservative. The people are not easily turned about. I made one or two attempts of that kind myself, but soon learned that if anything new was to be introduced, it must be a manifest improvement. This was no place to try experiments.

Our historian, this morning, alluded to one of these failures. Some of us thought that the pleasant village beyond the church, sometimes known as South Village, but usually by a less euphonious name, deserved a better designation. So, with prolonged conference and cogitation, we studied up a name which seemed to be "just the thing." It was graceful and brief, and had its historical significance. In order that it might be launched upon its course with the greater success, we kept the name secret till the fitting time. Then, I think, it was on the fourth of July, we had a gathering of the children, and music, and a procession to the hill overlooking the village. There we had speeches, and an ode, written for the occasion; and so with fitting formalities, the name that we expected should become historical, the name "Church Green" was announced in the midst of cheers and rejoicing. But I was grieved to notice a few days after, that when I was talking with the best friends of the new name, if they said "Church Green," it was with a smile, but if they were in downright earnest, they said—the less euphonious name. And now, as I understand, "Church Green" is almost forgotten, and the old name holds undisputed sway. Another fact illustrating the conservative character of Conway occurs to my mind now. A new comer into town, on attending the church noticed that the people turned around and faced the choir during singing. This, he thought, was disrespectful to the minister. After setting his neighbors the example of facing the minister a few Sabbaths, one of his neighbors said to him, on leaving the church, "You will find it pretty hard to turn this congregation round."

Mr. President:—I believe I have confined myself to the subject assigned me. From the known conservative character of this people, I am warranted in believing that the great granddaughters *are* very much like their great grandmothers.

The Daughters of Conway.—First and foremost in all deeds of benevolent enterprise. To resist their appeals, requires more nerve, if possible, than to resist the fascinating power of their personal charms.

Prof. E. S. Snell of Amherst College, whose wife was a native of Conway, briefly responded to this sentiment, bearing his testimony both from observation and experience, to the excellent character of Conway girls, and to their efficiency and success as teachers, wives and mothers. He thought Conway had furnished ministers and other professional men with some of the best wives in the country. She had good reason to be proud of her daughters.

Our distinguished guest and recent townsman from the "Hub:"—He has overcome all obstacles through assurance, insurance and finance, and is always in advance. Success has been his motto and fortune his friend, whether using turbine wheels in South River, or controling propellers in Long Island Sound. Unlike many other Generals, he has always retained command of his own forces.

Gen. James S. Whitney, the gentleman (a former resident of Conway,) designed to be complimented by this sentiment being absent, Dr. E. D. Hamilton was called upon to respond.

He expressed regret, that the audience were obliged to accept of a substitute so very incompetent to fill the void occasioned by the absence of the Gen. Nevertheless he felt happy to bear testimony to the obligations, which the citizens of Conway owed to Gen. Whitney for the starting and successful development of the various enterprises by which he contributed so greatly to the prosperity of the town during the seventeen years of his residence with us. In the building up of a manufactory, which under his own management was highly successful, but which passing into other hands, struggled through a period of disasters from fire, and business misfortunes, till it has come into the hands of the present enterprising owners, the Messrs. Tucker & Cook, where it is flourishing more successfully than ever. In originating the idea of a Mutual Insurance Company, for which he obtained an act of incorporation, and carried, with the help of others into successful operation,—till it now affords protection against fire to nearly four millions of property in the various towns in the Commonwealth. He was a prime mover and principal agent in procuring the establishment here of a Bank, which has contributed much to the prosperity of the town. In the building of our Academy, (which has now become a public High School,) he was zealously active and a liberal contributor to its funds—and in various other enterprises of which it is not necessary here to speak, he bore an active and prominent part. He was moreover honored at sundry times with an election to the Legislature and to the convention for revising the constitution of the State. And since his removal from our town he has filled with honor to himself various offices of trust and responsibility under the national government; and had he been permitted to have been present with us, as he designed, on this joyous occasion, the citizens of Conway would have tendered him their most earnest and cordial greetings.

The Legal Profession.—A product, for the development of which the soil of Conway was always too poor; but many such plants have been propagated here, which, on being transplanted to a richer and more congenial earth-bed made rapid growth, and expanded to large and beautiful proportions.

William Whitney, Esq. of New York, responded. His recollections of the town were all of a youthful character, as he left when he was yet a boy. He suspected that he was called up more to be looked at than to be heard, and they would think that the best part of his speech would be when he got through. In

his youthful days he had a a great reverence for lawyers, and used to think that the head of Squire Clark contained more wisdom than all other heads. He alluded to a somewhat sarcastic remark about lawyers, that their first object was to "get on," next, to "get honor," and last to "get honest." The lesson which Conway teaches to her sons is, to reverse the order of that arrangement. The people of Conway were in the habit of living in such brotherly love, that a lawyer could not live among them, but had to be transplanted to some other locality in order to succeed. New England sent out to the world men, and could answer in the language of the Roman matron, "These are my jewels." So it was with Conway, so with Franklin County. She had not wealth, but she was the mother of heroes. It is by reason of the sons of New England, that the country is advancing in all that makes her good and great. Her soil, her noble mountains, her varied scenery and rich landscapes, and her climate, all teach industry, fidelity, morality and religion.

On motion of Rev. Charles B. Rice, the audience here rose and gave three cheers for "Nathaniel Boyden, a native of Conway, the true Union man, of North Carolina," who maintained his principles boldly and unwaveringly through the whole of the late rebellion.

The Business Men from Conway, who in other fields of enterprise have achieved fame and fortune.—They furnish demonstrative evidence of the truth of the principles in which they were educated, viz., industry, frugality and temperance.

Rev. Robert Crawford, D. D., responded to this sentiment, and spoke of the business habits and sound principles of Conway men, as illustrated by several who did business in North Adams while he was resident there.

The present business interests of Conway.

Responded to by Rev. J. J. Townsend, pastor of the Baptist Church.

Mr. President:—I did not come here to make a speech. Indeed, it was not expected that I should speak; but my friend, Mr. Tucker, who was appointed to respond to this sentiment, has just now requested me to appear as a substitute for him. The manufacturing interests of Conway, it is true, are not so various, as in many other places. But we may surely claim for this department of our industrial pursuits, that it does its work well. While the busy hum of spindles, and the sprightly steps of attendants indicate the energy which characterizes the varied departments of these interests, so that the hungry are fed, the naked clothed, and the disconsolate made happy, the work of our manufacturers is not confined to mill and operatives. Schools are made more inviting, and churches more effective in their work, and houses of worship better filled. There is beauty and

power in a symmetrical character, wherever found;—whether wandering in heathen wilds and bearing blessings as he goes, or in the dens of vice in large cities, seeking out the vile and the forsaken, or, with an increasing abundance at his disposal, he is employed in educating the masses to habits of industry and virtue, and omitting not, in his increasing gains, the mental and moral improvement of the individuals employed, giving all to feel that they are *men*.

We note with gladness the acquisitions of the past. We gaze and wonder as we behold the monuments reared by the hand of industry and still commemorative of the power of industry. The orator might warm with his theme, and the poet, in flights of fancy, with his beautiful delineations, enchain the multitude that listen, and even invoke our own tribute of just appreciation; but for our manufacturers we claim more than graced the Spartan annals or decorated Grecian greatness, the employment of our greatest industrial pursuits, our manufacturing interests, for the development of an energetic, noble, and Christian manhood.

The Gospel.—A two edged sword, efficient when wielded by the hand of a valiant soldier of the cross.

Responded to by Rev. M. G. Wheeler, a former pastor of the Congregational Church. He spoke of the pleasure with which he remembered his former residence in this place, and of the influence which the gospel had exerted here in forming character and strengthening principle. He was ready to say amen to every sentiment which tended to fix in our minds the moral reputation of Conway. He then alluded to the improvement in church architecture since his residence here, and spoke of the old Congregational church edifice as tasking a minister's power to the utmost to make himself heard in it. He said that his own health became seriously impaired in consequence of the effort required to make his voice fill a house so ill adapted to public speaking. When it was proposed to erect a new meeting-house, the project was strongly opposed by one of the prominent officers of the church; but soon after, the good man having occasion to speak in the house himself at a Sabbath School celebration, found so much difficulty in making his voice heard, that he withdrew his opposition, and entered cordially into the arrangements for erecting a new house that would not kill ministers. When the question came up where the new house should be placed, there was much division of opinion, and for a time the harmony of the society was seriously threatened. But at length a compromise was effected, and all, or nearly all agreed to have the new house placed on the spot where it now stands. An equal difference of views, in some communities, would probably have produced a permanent rapture.

We honor our living heroes.

This sentiment was responded to by Mr. S. H. LINCOLN of Plainfield, as follows :

Mr. President :—I am happy to be here to-day to mingle in the hearty congratulations and festivities of this occasion. This will stand in history as one of Conway's brightest days,—a day of jubilee, when nought but kind words are spoken, a kind welcome given to all, and kind feelings, by all reciprocated. This is the day when sons and daughters return to the parental roof, and parents and children embrace each other in the arms of affection.

To the good people of Conway let me say, I am most happy to be one of your guests, happy to meet all, but especially happy to meet my brother soldiers. Many bright anticipations, deferred during the bloody strife, have been realized, as others, I understand, are soon to be.*

We meet to-day, brother soldiers, as first we met on old Camp Brigham, true friends as we marched to the sound of the bugle. True friends, did I say? Why should we not be? We have labored and slept, we have marched and fought together, we have hungered and thirsted together, we have often sung and prayed together, and as some had fallen by death-hail or disease, we have mingled our tears together. The country ought to feel proud of the mothers of Conway, who have borne such sons, "the flower of the church and the town," who responded so cheerfully to our country's call, and in every emergency proved themselves "true as steel."

But, beloved, while we live to come back to home and friends again, we would not forget the fallen heroes, who are sleeping their last sleep on the hill-tops, the hill-sides, and in deep ravines. They sleep amid the cane-brakes, and in the cotton-fields by the rice-swamps and in the pineries, and under the live oaks, where southern moss hangs in rich festoons around their graves. They sleep under the branches, where the "night-watch," the "mellow horn," and the "mocking-bird" sing their morning and evening hymns. They sleep where the white and sweet orange jessamines and the white bell flowers of the beautiful magnolia shed their sweet perfume, and where the palmetto casts its shadows. They sleep in vine-clad graves, where the myrtle twines and the hawthorne blossoms. They sleep by the bridle-path, and wherever our gallant army have marched. They sleep in rivers broad and deep; for how many a noble craft, heavily freighted, has gone to the river's bed! They sleep amid the weeds and coral of the deep blue sea.

My brothers, as we live, let us so live, that when we no more shall march on battle fields where slaughtered thousands lie and where the soil is enriched by the blood of the noble and the

*Alluding to a happy marriage anticipated on the coming day.

brave, we may pitch our tents on the banks of the "River of Life," where clashing steel and cannon's angry roar where screaming bombshells and dying groans are no more heard.

The memory of the Fallen Heroes in the war of the late Rebellion.—Imperishably embalmed in the hearts of the living generation. May it be transmitted in a suitably imperishable monument to the generations of the future.

Responded to by the Band playing a Dirge.

The May Flower.—That precious bark from Leyden, laden with the hopes of a great race, some of whose descendants are among the honored inhabitants of Conway.

Responded to by William Howland, Esq. of Lynn, a descendant of John Howland who came over from England in the May Flower. He spoke of the perseverance, courage and fidelity to principle, which marked those noble men and women, who landed at Plymouth in 1620. He had often thought what would have been the effect on the character of their posterity if the Pilgrims had landed on the coast of one of the Southern States, instead of the sterile shores of New England. Had such been the case, the whole history of our country would probably have been different from what it is now. The hardihood, resolution, and energy which marked the Pilgrims, were fostered by the circumstances in which they were placed and the influences which surrounded them. And the character and habits of subsequent generations were, in a great degree, moulded by those circumstances and influences. And thus, partly through the example of their ancestors, and partly through other influences, physical, social and moral, the sons of New England had become strongly marked by self-reliance, independence, adherence to principle, and that firmness of purpose, which "will either find a way or make one."

Conway Rice.—Tall in the sheaf, fair in the hull, and sound in the kernel, (Col.)

Responded to by Col. Austin Rice of Conway. After acknowledging the compliment which the sentiment contained, he spoke of the interest that the early settlers had in the matter of subsistence beyond what is felt now. It was a serious question to them what they should eat. They had to work for their living. Out of the necessity of the case, in part, there grew the habit of diligence in labor. Industry, rather than any of the other peculiarities that had been referred to, was the most marked characteristic of the early inhabitants of Conway. There were few idlers among them. They had no eight-hour or ten-hour law. They worked from morning till sunset, and milked their cow, if they had any, after work was done. He expressed a fear that the present tendency was to depart too far from their habits of laborious application, and concluded by recommending to the younger people, that they should all be ready to enter upon some useful work, and determine to be diligent in it.

Robert Hamilton.—One of the first settlers of Conway; a man of magnificent proportions, said to have weighed 400 pounds. He is represented here to-day by his great grandson, Edward Hamilton, Esq. of Boston.

Responded to by Edward Hamilton, Esq., of Boston.

Mr. President: I do not know why I am called on to respond to a toast in memory of my great-grandfather when he has so many other descendants present abler to do justice to his memory, unless it be to show how our race is deteriorating. But sir, I assure you it is not without sensibility that I stand once more on the soil of old Conway the home and burial place of so many of my ancestors and relatives.

Robert Hamilton who was one of the first settlers of Conway, was one of those men, who, with a brave heart, and stalwart arm, came here to settle in the wilderness and clear for himself and his children a home; how well he performed his part in the early settlement of the town is a matter of history; his children have been respected as some of the most valued citizens of this town.

Of one thing I am certain: no one can deny that my ancestors and relatives both in Conway and Deerfield have physiced more of the citizens of those towns than have the relatives of any other person. My grandfather, Dr. William Hamilton, his brother the lamented Dr. George Washington Hamilton, and your respected fellow citizen, Dr. E. Darwin Hamilton, here present, were all of the medical profession.

My grandfather, Dr. William Hamilton, died in the midst of a useful life at the early age of 39 years, no man of his generation was more honored or beloved.

For myself sir, I am a cross between Conway and Deerfield, my mother was a native of Deerfield; I recollect her often telling an incident which occurred when she was a girl, which I will relate to illustrate the influence of my grandfather.

The old town of Deerfield had a cannon taken from the French and Indians; as new towns were formed out of the territory of Deerfield, they claimed ownership in part in the old cannon, and on public days there were frequent contests between Deerfield and the neighboring towns, for the possession of it. On one of these occasions the cannon was missing from Deerfield, and early in the morning its echoes were heard from Conway; the young men of Deerfield mustered in battle array, mounted and armed, and in military order marched to Conway to recapture the cannon or perish in the attempt; the men of Conway equally stern in the resolve to keep the trophy, at least for that day, had dragged it into the public tavern, and, fully armed, had barricaded the windows and doors; the Deerfield men surrounded the house and demanded the surrender of the cannon, their request was refused, they then gave the besieged five minutes to deliver the cannon, at the end of which time unless it was delivered, they proposed to attack the citadel; before that time arrived however,

Dr. William Hamilton rode up and asked the cause of the excitement, and when informed asked for time to enter the house and see the Conway men, which request was granted; and the result was that the cannon was delivered up; the Deerfield men agreeing not to fire it within their town limits; on their return to the village of Deerfield the women and maidens lined the street, and strewed flowers and green branches before the victorious braves; and in the evening they celebrated the event by a grand ball in the hall of the Deerfield Hotel.

Mr. President, after a residence of fourteen years in the town of Taunton, my father returned to his native town, and with his brother Benjamin F. Hamilton and others, established the first Factory for the manufacture of Cotton cloth ever started in this place. I recollect he purchased all the water power on the river from the bridge for several miles up stream, for the sum of five hundred dollars.

Sir, I am glad to be with you to-day to add my tribute of respect to the memory of those who have gone before us, and to encourage those who are to come after us to emulate the virtues of the founders of this beautiful town; I am glad to once again greet so many friends and relatives here on this occasion, and especially my grandmother's brother, Arimiah Thwing, the oldest man in Conway; a more honest man never lived, he is an honored son of a revolutionary sire who was one of the first settlers of Conway.

Mr. President, I have enjoyed myself so well to-day, that I give notice of my intention to be present at the next celebration, one hundred years hence.

The name of Billings.—Honored among the ancients, and abundantly sustained in reputation by the great grand children.

Responded to by Charles H. Billings of Troy, N. Y., as follows:

"The name of Billings, honored amongst the ancients, its reputation is abundantly sustained by the great-grandchildren."

Mr. President:—Ladies and Gentlemen, "Speech is silver, Silence is Gold," but the sentiment just offered calls me out, and you must be content with the cheaper metal. I thank you Sir for this kind and complimentary allusion, to my family and name.

I can heartily say it is good to be here—to meet with you as a child on our Mother's birth-day—gathered as we are from all parts of the land to look upon these hills so fresh and green. When has dear old Conway ever looked younger than to-day? although a century old counted in years. On yonder hill where stand the poplar trees like sentinels keeping watch over the sacred spot our family so long enjoyed and loved as their home, and from whence parents and grandparents passed peacefully into their rest. I early learned to respect and venerate age, and

on this anniversary so full of interest to us *Conwayians*, our Mother commands our love and respect. I feel truly grateful for this opportunity of gathering with you amid scenes so dear and hallowed, meeting these friends of blood and friends of time, to mingle our congratulations and wish our mother "many returns of to-day."

I did not come here to speak, I hurried away from the care and confusion of business to sit with you in my native air, the green earth beneath us, the blue sky above us, these grand old hills on every side. And let us mutually thank God, that here in this moral atmosphere we had our birth and education. Let us remember the Fathers with gratitude for the Church and School house we enjoyed from childhood, they established for us.

Physiologists tell us that in every seven years we undergo an entire change. It is now more than seven years since I left you, and while it is true that I stand here physically changed, I clasp my hand upon a heart beating as warmly and kindly in sympathy with all that pertains to the best interests of my native village as when my home was with you. As long as life lasts Conway will be my "Mecca," and thither I shall delight to make my pilgrimage as often as possible. Of the thousand faces gathered here, many are familiar, some are changed. Youth has turned into manhood, time has changed us all somewhat, with its weight of cares and trials.

In the clear sunlight of to-day's pleasure, there is mingled with many of us, the shadow of sorrow and change. We miss many familiar faces we were accustomed to meet in the years long past, "gone to the bourne whence no traveller returns."

In my own family how great the changes.

"O Time and change!
How strange it seems, with so much gone
Of life and love to still live on;
Ah, brother! only I and thou
Are left of all that circle now.—
The dear home faces whereupon
That fitful firelight paled and shone,
Hence forward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more;
Yet Love will dream and Faith will trust,
(Since He who knows our need is just,)
That somehow, somewhere, meet we must.

So fragrant are these memories of our ancestry, beloved and honored, that I love to hold them up, and I would learn the lesson their lives and examples have so aptly taught. I deem it fitting that we who survive should offer a tribute of gratitude. And we cannot feel that they are far from us to-day, "Since near at need the angels are."

I cannot close without offering to you my old friends and neighbors the need of praise you so *richly* deserve. We whose homes are scattered in all the States, thank you for this occasion,

for this *hearty* welcome home. You who have labored so enthusiastically to make this celebration a success may well be proud to-day

For this stirring music, this bountiful repast, let me thank you from the heart.

And now farewell.

With trusting hearts let us go forth to duty, and when another Centennial comes round and children's children gather in our stead, may we all be found safe within the eternal home which knows no time or change.

At the close of his remarks Mr. B. and his brother H. W. Billings, Esq. of Conway, sung the "Old Fireside."

The Clark Family.—A name worthy to be remembered for the high moral worth of those who have borne it, as well as for the eminent success in business enterprises of some who have gone from us, and for the distinction in prominent walks of life which they have attained.

Hon. W. Griswold of Greenfield, who married a daughter of the late Freeman Clark of Bath, Maine, a native of Conway, responded. He remarked that by some mistake or oversight in his early education, he never attended Dea. Clary's school; and so he did the next best thing, by marrying a Conway girl. He said the Clarks were a name of which Conway might well be proud. Some of them had attained to an eminence in professional and business life, which was an honor to any town. He then paid a brief tribute to the memory of his father-in-law, Freeman Clark, lately deceased. He remarked that his life was eminently successful. Leaving Conway a poor boy, by his industry, perseverance and integrity, he placed himself among the leading, successful, business men of the city where he lived, and where he died.

But the crowning excellence of his life was his simple, pure humble, Christian character. It was this which guided and controlled all his actions. His benevolence and kindness to the poor were proverbial, and many were those whom he had befriended in life, who were stricken with sorrow at his death. In short, his whole life proved that the truest success, even in this world, is that which is built upon the principles of the Gospel.

The seed raised in Conway and sown elsewhere.—It has taken deep *Root* and will yield a glorious crop for the harvest of time.

Responded to by Rev. Edward Root of Westerly, R. I., a native of Conway, as follows:

Mr. President:—The remark of our friend Mr. Whitney, about "getting on," "getting honor," and "getting honest" reminds me of a brief address to one of the literary societies of Yale College by Dr. Lyman Beecher. He quoted the advice of an Indian at a funeral "out west," who, being called upon to say something, could only get out, "I advise you all to go home and be honest." "Young gentlemen" said Dr. B., "I advise

you all to be honest. If you intend to be ministers, be honest; study only for the truth. If you become doctors, be honest. If you become lawyers, be honest. I believe there CAN be such a thing as an honest lawyer. But if you are to be politicians, the Lord have mercy on you!"

I believe in honesty first, and then "getting on" and "getting honor" will take care of themselves.

It is quite late and I will only allude to Dea. Clary's commendation of his pupils, which we have just heard. Such commendation from such a man cannot fail to be grateful to us. We are just beginning the second century in the history of this town. The delightful scenes of this day will soon be over, and this large company will be scattered never to meet again on earth. But we shall meet again with that great company which no man can number, at the final day. Let us all so live that we may gain from the lips of the Judge a far higher commendation "Well done."

The memory of Cyrus Rice, the first settler of the town of Conway. He is represented here in the person of a grandson.

In response to the sentiment last offered, MR. RICE said, he did not know, until so informed on yesterday, that to him belonged the distinguished honor of being a grandson of the first settler in Conway.

He stated he had not the opportunity, when a child, of acquiring any very definite knowledge in regard to his ancestors, for the reason that his mother died when he was but four years of age. In consequence of this sad event—sad for him—he had the misfortune to be placed here and there in different families, who took very little interest in his early education or welfare. He could hardly say, therefore, that he had been brought up at all, but like Topsy, supposed he "growed." He had been taught, however, that all mankind descended from Adam, and this was about all he knew of his ancestry. He was still in doubt, whether his descent from the first man, or from the first settler in Conway, was the greater honor. "Be this as it may," said he, "fifty years have now elapsed since he ceased to be a resident of Conway; yet he still felt proud of his native town and of its enterprising sons and fair daughters. He believed his grandfather must have been a man of unusual courage and enterprise to have led the way into an unbroken wilderness. And doubtless, he was "a heavenly-minded" man, for he settled on an exceedingly high hill. If he could return to earth, and join us on this festive occasion, what think you would be his surprise to behold the marvelous changes which a century has wrought. May his memory ever be honored as one, who manfully encountered the hardships of a pioneer-life. And let us trust that he is numbered "among the just made perfect"—a settler in the Better Land.

"We stand to-day as it were," said Mr. Rice, "between two centuries—two vast ocean billows of time, one of which has bro-

ken on the shores of eternity, and now sends backs its broken ripples laden with many pleasant memories; while the other is majestically advancing toward us in the distance, fringed with the light of many pleasing hopes and anticipations. It is in the record of the past, that we may, to some extent, at least, read the unwritten record of the future. And may the record of Conway for the next century, when written, be a brilliant one, worthy of a still nobler manhood."

In conclusion, Mr. Rice expressed his sincere thanks to all his friends in Conway for the cordial welcome they had given him, and for their kind and generous hospitalities.

E. P. Burnham, Esq. of Saco, Me., was then called on by the President to make some remarks, he having formerly been a lawyer in Conway, though for only a short time.

His remarks were in substance as follows:—I resided in Conway only about six months during a part of 1850 and 1851, and have not since been in the town until the present occasion. Having received an invitation from the Committee, I have come from Maine to attend your Centennial, and am much pleased that I have done so. I miss many of the old faces, and see many new ones. Though not a "Son of Conway," I claim, as a "Son of Maine" to be a grandson of Massachusetts. Until 1820, Maine was a part of your Commonwealth. The names of many of the towns in Maine were given in honor of Massachusetts' worthies. I will instance Hancock, Bowdoin, Sumner, Strong, Brooks, Warren, Sedgwick, Otis, Cushing, Phillips, Elliot and Dexter. A gentleman, now living in my own town, represented the town in the General Court, prior to the separation. Maine is closely connected with Massachusetts in business relations. May her people ever be united with those of the Mother State in the bond of friendship.

Here the public exercises of the occasion closed.

The best of order prevailed through the day. Not an instance of drunkenness, quarrelling or rowdyism occurred; and it was remarked by several persons that they had not heard a profane word from the lips of any one in the course of the day. A serene and chastened gladsomeness seemed to be the prevailing feeling among the multitude who were present, ; a state of feeling naturally prompted by the blending of the tender and the joyous associations which the occasion suggested.

In the evening there was a social gathering of the citizens and natives of Conway at the Town Hall. Here some hours were pleasantly spent in cordial and unembarrassed interchange of thought and feeling, in mutual congratulations and sympathies, and in the renewal of old acquaintances and the formation of new ones. It was a delightful season, and will be long remembered by many.

And thus closed the first centennial celebration of the incorporation of Conway. May the second and all succeeding celebrations be equally happy, and equally marked by order, decorum, and generous kindness, and by full and heartfelt recognition of obligation to God, and of dependence on an all-sufficient Saviour. And may God in mercy grant to us who shared in these pleasant exercises, reminiscences, and congratulations,

That, when the dial-plate of Time
Marks nineteen hundred sixty-seven,
Then, in a purer, holier clime,
We all may sing the songs of Heaven.

F 844185 .2

6057